Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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The whole city looks like a noble, chaste, and sober matron; for rulers and subjects, freemen and slaves, men and women, rich and poor, Greeks and barbarians, all join in the observance of Lent. The emperor himself obeyed the call. There is no distinction between the tables of rich and poor.

ST. CHRYSOSTOM

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ Κ'. ΝΟΕΜΒΡΙΟΣ—NOVEMBER, 1954 ΑΡΙΘΜΟΣ 416

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ΠΡΟΣΚΥΝΗΤΑΡΙΑ, ΚΛΠ.

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THE ORTHODOX OBSERVER

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Established 1934

VOL. XX November 1954 No. 416

A monthly record of the News, the Work and the Thought of the Greek Orthodox Church in America.

Editor:
EMM. HATZIEMMANUEL

THE ORTHODOX OBSERVER is published monthly by the Greek Archdiocese Publications Association, at Garrison, N. Y.

"Reentered as second class matter May 21, 1953, at the Post Office at Garrison, N. Y., under the Act of March 3, 1879."

SUBSCRIPTIONS in the United States: For one year $3.00 — for two years $5.00.

Other Countries $3.50 per year.
25 Cents a copy.

Contributions and News deadline for THE ORTHODOX OBSERVER is the 15th day of the month for issue dated the following month.

CHANGE OF ADDRESS AND RENEWAL ORDERS are to be sent to: Orthodox Observer, St. Basil's Academy, Garrison, N. Y.; or: Greek Archdiocese, 10 East 79th Street, New York, N. Y.

Please allow one month for changes of address and renewal orders to become effective.

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ΑΓΓΕΛΟΙ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

Ο ΜΗΝ ΝΟΕΜΒΡΙΟΣ εἶναι διὰ τὴν Ἐκκλησίαν μας ὁ μὴν τῶν Ἀγγέλων. Διότι κατ' αὐτὸν (8 Νοεμβρίου) πανηγυρίζομεν τὴν Σύναξίν των.

Ἐννέα εἶναι τῶν ἀγγέλων τὰ τάγματα κατὰ τὴν διδασκαλίαν τῆς Ὀρθοδόξου Ἐκκλησίας· τῶν Ἀγγέλων, Ἀρχαγγέλων, Θρόνων, Κυριοτήτων, Ἀρχῶν, Ἐξουσιῶν, Δυνάμεων, Χερουβὶμ καὶ Σεραφίμ. Διατελοῦν δὲ τὰ τάγματα ταῦτα τὰ ἀγγελικὰ ὑπὸ τὰς διαταγὰς τῶν δύο παμμεγίστων Ταξιαρχῶν Μιχαὴλ καὶ Γαβριήλ.

Ὁ Μέγας Ἀθανάσιος εἶναι ὁ πατὴρ τῆς Ἐκκλησίας, ὁ ὁποῖος ἀπαντῶν εἰς σχετικὴν ἐρώτησιν, γράφει πρὸς Ἀντίοχον τὸν Δούκα, ὅτι, ὅταν γίνεται λόγος περὶ ἐμφανίσεως ἁγίων, ἄγγελοι εἶναι οἱ ἐμφανιζόμενοι. Διότι, πολὺ ὀρθῶς παρατηρεῖ, μόνον ὁ Θεὸς εἶναι πανταχοῦ παρών, οὐδεὶς δὲ ἅγιος, ἀλλ' οὔτε καὶ ἡ τῶν ἁγίων ἁγία Μήτηρ, ἡ Ὑπεραγία Θεοτόκος. Ἄνθρωπος ἦτο καὶ ἐκείνη. Ὅταν συνεπῶς λέγεται ὅτι ἐνεφανίσθη ἡ Παναγία ἢ ὁ ἅγιος, ὑπονοεῖται ὅτι ἄγγελοι εἶναι οἱ ἐμφανιζόμενοι. Αὐτή, ἄλλωστε, κατὰ τὴν Γραφήν, εἶναι καὶ ἡ ἀποστολὴ τῶν οὐρανίων στρατιῶν, νὰ «ἀποστέλλωνται εἰς διακονίαν πρὸς τοὺς μέλλοντας κληρονομεῖν σωτηρίαν».

Παλαιὰ καὶ Καινὴ Διαθήκη εἶναι κατάμεστοι ἀγγελοφανειῶν καὶ ἀγγελοδιακονιῶν. Ἀρχίζουν ἀπὸ τὸ πρῶτον βιβλίον τῆς Γενέσεως, εἰς τὸ τέλος τοῦ τρίτου κεφαλαίου τοῦ ὁποίου ἀναγινώσκομεν: «Καὶ ἐξέβαλε τὸν Ἀδὰμ καὶ κατώκισεν αὐτὸν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς καὶ ἔταξε τὰ Χερουβὶμ καὶ τὴν φλογίνην ρομφαίαν τὴν στρεφομένην φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς». Καὶ τελειώνουν μαζὺ μὲ τὸ τελευταῖον βιβλίον τῆς Κ. Διαθήκης, τὴν Ἀποκάλυψιν τοῦ Ἰωάννου, εἰς τοὺς τελευταίους στίχους τοῦ ὁποίου ἀναγινώσκομεν: «Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς Ἐκκλησίαις».

Δὲν ὑπάρχει φυσικώτερον καὶ λογικώτερον πρᾶγμα κατὰ τὰς Γραφὰς καὶ τοὺς ἄνδρας τοὺς βιογραφομένους εἰς αὐτάς, ἀπὸ τὰς ἀγγελοφανείας αὐτὰς καὶ τὰς ἀγγελοδιακονίας. Εἶναι τόσον συνήθεις, φυσικαί, παραδεδεγμέναι διὰ τοὺς ἄνδρας τούτους τῶν ἀγγέλων αἱ διακονίαι καὶ αἱ ἐμφανίσεις, ὅπως καὶ ὅσον εἶναι δι' ἡμᾶς αἱ ὑπηρεσίαι τῶν στρατιωτῶν πρὸς τὴν πατρίδα καὶ τοὺς προϊσταμένους των.

Ὅλοι μας γνωρίζομεν τὸν ρόλον ποὺ διεδραμάτισαν οἱ ἄγγελοι εἰς τὸ κοσμοσωτήριον ἔργον τοῦ Ἰησοῦ Χριστοῦ, ἐξυπηρετοῦντες τὸν ἄνθρωπον, τὸν νεώτερόν τους ἀδελφόν. Τοὺς βλέπομεν νὰ ἐξυμνοῦν τὸν Αὐτοκράτορα ἐπὶ τῇ Γεννήσει τοῦ Σωτῆρος, νὰ τὸν παρακολουθοῦν καθ' ὅλην τὴν ἐπίγειόν Του σταδιοδρομίαν καὶ νὰ τὸν συνοδεύουν εἰς τοὺς οὐρανοὺς ἀναλαμβανόμενον.

Καὶ ὅπως πιστῶς διηκόνισαν Αὐτὸν καὶ κατὰ πόδας ἠκολούθησαν κατὰ τὸν χρόνον τῆς ἐνσάρκου Του οἰκονομίας, τοιουτοτρόπως πιστεύομεν, ἀκραδάντως, ὅτι παρίστανται ἀοράτως εἰσοδεύοντες, ἐξοδεύοντες, συλλειτουργοῦντες καὶ συνδοξολογοῦντες μετὰ τῶν ἱερέων κατὰ τὴν Θ. Λειτουργίαν, ποὺ εἶναι ἡ συνεχιζομένη «ἄχρις οὗ ἂν ἔλθῃ» κοσμοσωτήριος θυσία Του.

Ἀρκεῖ νὰ ἐνθυμηθῇ κανεὶς τὴν ὡραιοτάτην προσευχήν, ποὺ ἀπευθύνει μυστικῶς ὁ τελετουργὸς τῶν μυστηρίων πρὸ τῆς μικρᾶς εἰσόδου: «ποίησον σὺν τῇ εἰσόδῳ ἡμῶν, εἴσοδον ἁγίων ἀγγέλων γενέσθαι, συλλειτουργούντων ἡμῖν, καὶ συνδοξολογούντων τὴν σὺν ἀγαθότητα».

Εἰς τὴν εὐχὴν τοῦ Τρισαγίου ὁ τελετουργὸς ἀπευθύνεται πρὸς «τὸν Θεὸν τὸν Ἅγιον τὸν ἐν ἁγίοις ἀναπαυόμενον, τὸν Τρισαγίῳ φωνῇ ὑπὸ τῶν Σεραφεὶμ ἀνυμνούμενον, καὶ ὑπὸ τῶν Χερουβεὶμ δοξολογούμενον καὶ ὑπὸ πάσης ἐπουρανίου Δυνάμεως προσκυνούμενον».

Βραδύτερον δὲ πρὸ τῆς ἀναφορᾶς τῶν Τιμίων Δώρων θὰ εὐχαριστήσῃ ἐξ ὀνόματος ὁλοκλήρου τοῦ πληρώματος ὑπὲρ τῆς Λειτουργίας, ἣν ἐκ τῶν χειρῶν ἡμῶν δέχεται καίτοι παρίστανται Αὐτῷ «χιλιάδες Ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβείμ, καὶ Σεραφείμ, ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτὰ» καὶ θὰ ἐκφράσῃ τὴν πίστιν ὅλης τῆς Ἐκκλησίας ὅτι «μετὰ τούτων τῶν μακαρίων δυνάμεων εὐχαριστεῖ διὰ τὴν προσφορὰν τοῦ Μονογενοῦς Αὐτοῦ Υἱοῦ, ἵνα πᾶς ὁ πιστεύων εἰς Αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχει ζωὴν αἰώνιον».

Ἔχομεν ἔπειτα τὴν πίστιν καὶ τὴν διδασκαλίαν τῆς Ἐκκλησίας περὶ τοῦ φύλακος ἀγγέλου. Συμφώνως πρὸς αὐτήν, τῆς χάριτος τὰ τέκνα, ἅμα τῇ ἐντάξει των εἰς τὸν στρατὸν τῆς Ἐκκλησίας, ἔχουν συμπαραστάτην «ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων αὐτῶν». Καὶ ὁ πλέον ἄσημος Χριστιανός, κατὰ τοὺς λόγους τοῦ Σωτῆρος, ἔχει τὸν ἄγγελόν του, ποὺ βλέπει τὸ πρόσωπον τοῦ Πατρός του τοῦ ἐν οὐρανοῖς. «Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων τῶν ἐλαχίστων». Ὁ φύλαξ ἄγγελός μας εἶναι ὁ φρουρός μας, ὁ προστάτης, ὁ ποιμήν μας. Καὶ τὰ σώματά μας προασπίζει κατὰ τῶν ἐπιβουλῶν τῶν πονηρῶν δυνάμεων. Τὴν δὲ ψυχήν μας; Τὴν ἐνθαρρύνει, τὴν ἐμπνέει, τὴν ἐπιδοκιμάζει μυστικῶς καὶ τὴν ἀποδοκιμάζει, τὴν ὑπερασπίζει κατὰ τοῦ ἐχθροῦ τῆς σωτηρίας της, τὴν παρηγορεῖ καὶ τὴν στηρίζει εἰς τὰς σκληρὰς δοκιμασίας. Καὶ ὅπως ἄγγελος ὡδήγει τοὺς Ἰσραηλίτας ἀπὸ τὴν Αἰγυπτιακὴν δουλείαν εἰς τὴν γῆν τῆς ἐπαγγελίας, τοιουτοτρόπως καὶ ὁ φύλαξ ἄγγελος ὁδηγεῖ τὴν ψυχὴν διὰ μέσου τῶν περιπετειῶν τῶν πειρασμῶν τῆς ἐρήμου τοῦ κόσμου τούτου, εἰς τὴν πραγματικὴν γῆν τῆς ἐπαγγελίας, τῆς ἀπολύτου δηλονότι ἀσφαλείας ἀπὸ τῶν ἐπιθέσεων τῆς ἁμαρτίας, εἰς τὴν Βασιλείαν τοῦ Θεοῦ. «Θὰ ἀποστείλω τὸν ἄγγελόν μου πρὸ προσώπου σου..... καὶ ὁ ἄγγελός μου θὰ προπορεύεται ἐνώπιόν σου, καὶ θὰ σὲ εἰσαγάγῃ εἰς τὴν γῆν, ποὺ ἔχω ἑτοιμάσει διὰ σέ».

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

ΜΕΤΑ ΤΗΝ 12ην ΚΛΗΡΙΚΟΛΑΪΚΗΝ

Ἐπερατώθησαν ἐπιτυχῶς αἱ ἐργασίαι τῆς 12ης Κληρικολαϊκῆς, ἡ ὁποία, ὡς γνωστόν, ἔλαβε χώραν ἀπὸ τῆς 24—30 Ὀκτωβρίου εἰς τὸ ἐν Σαββάννᾳ τῆς Γεωργίας ξενοδοχεῖον "General Olglethorpe". Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος, τέσσαρες ἐκ τῶν βοηθῶν ἐπισκόπων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ περὶ τοὺς 200 ἱερεῖς καὶ κοινοτικοὺς ἀντιπροσώπους δι' ἐντατικῆς ἐργασίας, ἥτις διήρκεσεν ἐπὶ μίαν ἑβδομάδα, ἐβοήθησαν εἰς τὴν λῆψιν σοβαρῶν ἀποφάσεων ἐπὶ ζωτικῶν προβλημάτων τῆς ὁμογενείας. Ἡ ἐμπεριστατωμένη ἐξ ἑκατὸν καὶ πλέον σελίδων εἰσήγησις τοῦ Σεβασμιωτάτου ἐνημέρωσε τὴν γενικὴν Συνέλευσιν ἐφ' ὅλων τῶν τομέων τῆς δράσεως τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ παρέσχεν εἰς τὰς εἰδικὰς ἐπιτροπὰς ἔγκυρα καὶ σοβαρὰ στοιχεῖα διὰ τὴν διεξαγωγὴν δημιουργικῶν συζητήσεων. Αἱ ὑπὸ τὴν προεδρίαν τῶν Θεοφιλ. Ἐπισκόπων, τοῦ Πανοσιολ. Ἰακώβου Κουκούζη καὶ Αἰδεσιμ. Πάνου Κωνσταντινίδη ἐπιτροπαὶ ἐπραγματοποίησαν θετικῆς ἀξίας ἔργον. Ἀποφάσεις ὡς ἡ εἴσπραξις τοῦ δεκαδολλαρίου μετὰ τῆς κοινοτικῆς ἐγγραφῆς καὶ ὡς μέρους ταύτης, ἡ ἐνίσχυσις τοῦ «Ὀρθοδόξου Παρατηρητοῦ», ἡ ἵδρυσις πλήρους Γυμνασίου εἰς τὴν Ἀκαδημίαν τοῦ Ἁγίου Βασιλείου, ἡ μελέτη διὰ τὴν ἵδρυσιν Κολλεγίου ἀνθρωπιστικῶν σπουδῶν (Liberal Arts), ἡ ἵδρυσις ἐν Ἑλλάδι τοῦ οἴκου τοῦ Ἑλληνοαμερικανοῦ φοιτητοῦ, ἡ διεξαγωγὴ ἐράνου δύο ἑκατομμυρίων δολλαρίων διὰ τὴν ἀνοικοδόμησιν τῶν κτιρίων τοῦ Οἰκουμενικοῦ Πατριαρχείου, ἀποτελοῦν ἀληθῶς προϊόντα σοβαρᾶς ἐργασίας, ποὺ ἀσφαλῶς θὰ βοηθήσουν τὴν πρόοδον καὶ τὴν προαγωγὴν τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ.

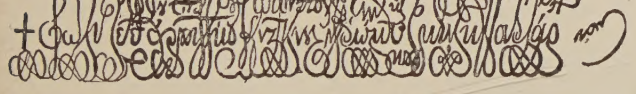
ΤΑ ΕΙΚΟΣΙ ΕΤΗ ΤΗΣ ΕΚΔΟΣΕΩΣ ΤΟΥ ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ

Μέ τὴν ἔκδοσιν τοῦ μηνὸς τούτου, ὁ «Ὀρθόδοξος Παρατηρητὴς» συμπληρώνει εἴκοσι ἔτη ἀνελιποῦς καὶ καρποφόρου ὑπηρεσίας εἰς τὸ ἔργον τῆς προαγωγῆς τῶν ἐπιδιώξεων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ τῆς Ἑλληνοχριστιανικῆς ἐκπαιδεύσεως τῆς ὁμογενείας. Κατὰ τὴν σημαντικὴν ταύτην ἐπέτειον, μετ' εὐγνωμοσύνης στρέφομεν τὴν σκέψιν πρὸς ὅλους τοὺς ἐκλεκτοὺς ἐργάτας τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας, οἱ ὁποῖοι διὰ τοῦ ζήλου καὶ τῆς γραφίδος των συνετέλεσαν καὶ ἐξακολουθοῦν νὰ συντελοῦν εἰς τὴν ἐπιτυχῆ ἐπιτέλεσιν τῆς ἀποστολῆς τοῦ ἐπισήμου τούτου δημοσιογραφικοῦ ὀργάνου τῆς Ἱερᾶς μας Ἀρχιεπισκοπῆς. Εἰς τὸ φωτεινὸν κέντρον τῆς εὐγενοῦς καὶ

ἐντίμου προσπαθείας τοῦ «Παρατηρητοῦ», κατὰ τὰ εἴκοσι ταῦτα ἔτη τῆς ἐκδόσεώς του, ἀναγνωρίζομεν σήμερον τὸν ἱδρυτὴν αὐτοῦ τότε Ἀρχιεπίσκοπον Ἀμερικῆς καὶ νῦν Οἰκουμενικὸν Πατριάρχην Ἀθηναγόραν Α΄, τὴν πρώτην ἀνώνυμον ἐκδοτικὴν αὐτοῦ ἐπιτροπήν, τοὺς κατὰ καιροὺς διευθυντὰς συντάξεως Μητροπολίτην Θυατείρων Ἀθηναγόραν, Ἐπίσκοπον Νύσσης Γερμανόν, Ἐπίσκοπον Ἐλαίας Ἀθηναγόραν, Διευθυντὴν τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου Κον Φωκᾶν Ἀγγελᾶτον, καὶ ὁλόκληρον τὴν ἄλυσιν τῶν συνεργασθέντων καὶ συνεργαζομένων «ἐν κόπῳ καὶ μόχθῳ» διὰ τὴν κατὰ πάντα ἀξίαν τοῦ ὑψηλοῦ του προορισμοῦ ἐμφάνισιν τοῦ «Παρατηρητοῦ».

Ὑπὸ τὴν καθοδήγησιν τῆς ὡραίας ταύτης παραδόσεως, ποὺ ἐδημιούργησεν τὸ εἰκοσαετὲς ἔργον τοῦ «Παρατηρητοῦ», ὑπὸ τὴν σκέπην τοῦ πνευματικοῦ κέντρου τῆς Ὀρθοδοξίας, τοῦ Οἰκουμενικοῦ Πατριαρχείου, ὑπὸ τὴν ἐποπτείαν καὶ πατρικὴν καθοδήγησιν τοῦ ἡγέτου τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας, Σεβασμ. Κου Μιχαήλ, μὲ τὴν συνεργασίαν καὶ ὑποστήριξιν τῶν συνεργατῶν καὶ φίλων τῆς προσπαθείμας, ὁ «Παρατηρητὴς» θὰ συνεχίσῃ τὸ ἱερὸν ἔργον τῆς προαγωγῆς τῶν ὡραίων ἐπιδιώξεων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς καὶ τῆς Ἑλληνοχριστιανικῆς ἐκπαιδεύσεως τῆς ὁμογενείας.

ΦΩΤΟΤΥΠΙΑ ΤΟΥ ΓΡΑΜΜΑΤΟΣ ΤΟΥ ΤΟΤΕ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΟΥ ΦΩΤΙΟΥ Β΄. ΔΙΑ ΤΗΝ ΕΚΔΟΣΙΝ ΤΟΥ ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ



Ἀριθ. Πρωτοκόλλου 1373

Ἱερώτατε Ἀρχιεπίσκοπε Ἀμερικῆς Βορείου καὶ Νοτίου, ἐν Ἁγίῳ Πνεύματι ἀγαπητὲ ἀδελφὲ καὶ συλλειτουργὲ τῆς ἡμῶν Μετριότητος κύριε Ἀθηναγόρα, χάρις εἴη τῇ ὑμετέρᾳ Ἱερότητι καὶ εἰρήνη παρὰ Θεοῦ.

Μετὰ χαρᾶς ἐλήφθη καὶ ἀνεγνώσθη τὸ γράμμα τῆς ὑμετέρας ἀγαπητῆς Ἱερότητος, δι' οὗ πληροφορεῖ περὶ τῆς προσεχοῦς ἐκδόσεως ἰδίου θρησκευτικοῦ Περιοδικοῦ τῆς Ἁγιωτάτης Ἀρχιεπισκοπῆς, θεραπεύοντος μὲν τὰς πνευματικὰς ἀνάγκας τοῦ εὐσεβοῦς πληρώματος, ἐκφράζοντος δὲ καὶ κρατύνοντος καὶ τὸν σύνδεσμον πρὸς τὴν Μητέρα Ἐκκλησίαν καὶ τὸ σύνολον.

Ἐπιδαψιλεύομεν ἐπὶ τούτῳ ἀπαντητικῶς, ἀποφάσει συνοδικῇ, τὴν ἐγκάρδιον τῆς Μητρὸς Ἐκκλησίας καὶ ἡμῶν εὐλογίαν, εὐχόμενοι αἰσίαν τὴν τοῦ ἔργου ἔναρξιν καὶ πᾶσαν αὐτοῦ εὐόδωσιν καὶ καρποφορίαν, ἐπ' ἀγαθῷ τῆς αὐτόθι ἀγαπητῆς εὐσεβοῦς ὁλότητος, ἐκτρεφομένης καὶ δι' αὐτοῦ καὶ ποδηγετουμένης καὶ ἐνισχυομένης εἰς τὰ ὅσια καὶ τὰ γενναῖα καὶ τὰ καλά, προφυλαττομένης δὲ ἀπὸ τῆς τῶν παρεισδυόντων ἐπιτόκων καὶ χαμαιζήλων προδοτῶν λύμης καὶ ἐπιβουλῆς.

Ἡ δὲ τοῦ Θεοῦ χάρις καὶ τὸ ἄπειρον ἔλεος εἴη μετὰ τῆς ὑμετέρας Ἱερότητος.

ϛϡλδ΄. Αὐγούστου ΙΣ΄

† Ὁ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ἀγαπητὸς ἐν Χριστῷ ἀδελφός.

ΦΩΤΙΟΣ Β΄.

ΑΠΟ ΤΟ ΠΡΩΤΟΝ ΚΥΡΙΟΝ ΑΡΘΡΟΝ ΤΟΥ ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ

«.....Ἐπάνω εἰς τὸν ἄκμονα τοῦ «τώρα» θὰ προσπαθήσῃ τὸ Περιοδικὸν νὰ σφυρηλατήσῃ τὴν θρησκευτικὴν καὶ ἐθνικὴν ζωὴν τῆς Ὁμογενείας. Θὰ διδάξῃ τὰ καθήκοντα πρὸς τὸν Θεόν, τὴν Πατρίδα, τὴν ἀγαπητὴν Ἀμερικήν, τὸν πλησίον. Θὰ φρονηματίσῃ. Θὰ ἐπισκεφθῇ ὅσους δυνηθῇ περισσότερον καὶ εἰ δυνατὸν τοὺς ἀπομεμακρυσμένους εἰς μικρὰς Παροικίας. Θὰ περιφρουρήσῃ τὴν ἑνότητα καὶ τὴν Ὀρθόδοξον πίστιν. Θὰ παρηγορήσῃ, θὰ ἐνθαρρύνῃ, θὰ συμμετάσχῃ εἰς τὰς θλίψεις σας καὶ θὰ δοξολογήσῃ τὸν Θεὸν εἰς εὐκαιρίας εὐφροσύνης. Θὰ ἀγωνισθῇ νὰ τονώσῃ τὴν ἀγάπην πάντων πρὸς τὴν Ἐκκλησίαν καὶ τὰς Κοινότητας, τὸ Σχολεῖον, τὸν Ἑλληνικὸν τύπον, ἡμερήσιον καὶ ἑβδομαδιαῖον, πρὸς τὰς ὀργανώσεις καὶ πρὸς πᾶν ἐν γένει, τὸ ὁποῖον συγκροτεῖ τὸ σύνολον τῆς ζωῆς μας ἐν Ἀμερικῇ.....».

ΠΛΗΡΟΦΟΡΙΑΙ

Ἐκ τοῦ προσωπικοῦ τῶν γραφείων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς παρηκολούθησαν τὰς ἐργασίας τῆς 12ης Κληρικολαϊκῆς: Ὁ Ἱερολογ. Νεόφυτος Σπυρογιαννάκης, ὁ κ. Νικόλαος Ἠλιόπουλος διὰ τὸ Γραφεῖον Νεολαίας καὶ Δημοσίων Σχέσεων, ὁ κ. Νικόλαος Βαβούδης διὰ τὸ Γραφεῖον Παιδείας, ὁ κ. Ἠλίας Ζιώγας διὰ τὴν Γραμματείαν, καὶ ὁ Νομικὸς Σύμβουλος κ. Π. Κουρίδης. Ἐκ τῆς Θεολογικῆς Σχολῆς: Ὁ Διευθυντὴς αὐτῆς Ἀρχιμ. Δρ. Νίκων Πατρινάκος καὶ οἱ καθηγηταὶ Ἀρχιμ. Ζαχαρίας Ξηντάρας καὶ Κ. Καβαρνός. Ἐκ τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου ὁ Διευθυντὴς αὐτῆς κ. Φωκᾶς Ἀγγελᾶτος καὶ οἱ καθηγηταὶ κ. Φίλιππος Ἐμμανουὴλ καὶ κ. Ἐμμανουὴλ Χατζημμανουήλ.

Σύμφωνα μὲ τὸν πρῶτον ἐπίσημον κατάλογον τῆς γραμματείας τοῦ Συνεδρίου, 70 κληρικοὶ καὶ 79 λαϊκοὶ παρηκολούθησαν τὰς ἐργασίας, ὡς ἀντιπρόσωποι τῶν ἐν Ἀμερικῇ Κοινοτήτων μας.

Κατὰ τὰς ἐκλογὰς διὰ τὴν ἀνάδειξιν τῶν μελῶν τοῦ Μικτοῦ Συμβουλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ἐξελέγησαν: (α) Κληρικοί: Ἀγγελίδης Σωτήριος, Παπαδέας Γεώργιος, Τριποδάκης Μελέτιος, Χόνδρος Ἰωάννης, Κουκούζης Ἰάκωβος, Τσούμας Γεώργιος, Κοντογιάννης Λεωνίδας, Παντελᾶκος Τιμόθεος, Κωνσταντινίδης Πᾶνος, Γκουμένης Κωνσταντῖνος, Θεοφιλόπουλος Θεόφιλος, Γεράνιος Ἰωάννης, Πάντος Φώτιος, Βαλετάκης Νεόφυτος, καὶ Σαλάμης Νικόλαος. (β) Λαϊκοί: Κουρίδης Π., Στεφανίδης Στέφανος, Γουλανδρῆς Κωνστ., Σκούρας Σπῦρος, Δημέττις Πιέρ, Κωνσταντινίδης Δημήτρ., Γούλιαμς Φίλ., Πάππας Ἀντ., Κοτσιλίμπας Κων., Κολοφωτιᾶς Ἠλ., Δικαίου Παναγ., Τσουμπρῆς Πέτρος, Πόντης Σπῦρος, Χέλης Βασίλ., Λεβέντης Παρ., Μαμαλάκης Νικόλαος, Μπέλλας Ἀλέξ., Οἰκονόμου Νικόλ., Τσίρος Τόμ, Welmen Peter, Λαζαρίδης Ἐλευθέριος, Τσοματσόγλου Στυλ., Κονιαλίδης Κωνστ. καὶ Γριβάκης Γ.

ΣΤΙΓΜΙΟΤΥΠΑ ΑΠΟ ΤΟ XII ΚΛΗΡΙΚΟΛΑΪΚΟ ΣΥΝΕΔΡΙΟ

Ὑπὸ ΗΛΙΑ ΖΙΩΓΑ

ΚΑΘΩΣ τ' ἀποδημητικὰ πουλιά, σπρωγμένα ἀπ' τὸ ἔνστικτο τῆς αὐτοσυντηρήσεως, σπεύδουν ὅταν σημάνῃ ἡ ὥρα τῆς μετατοπίσεώς των, πάντα πρὸς μιὰ κατεύθυνση κατακόρυφη, ἔτσι κ' ἐγώ, σπρωγμένος, ὄχι βέβαια ἀπ' τὸ ἴδιο ἔνστικτο, μὰ ἀπὸ μιὰ συνειδητὴ ἀνάγκη—ἐπιθυμία, πῆρα τὸ δρόμο γιὰ τὸ Νοτιά. Τὸ γιγαντιαῖο ἀτσάλινο πουλὶ ποὺ μὲ μετέφερε, ζυγίζοντας ὁλοένα τὰ τεράστια φτερά του, μέσα στὸ ἀχανές, μὲ ἀπώθησεν ἐλαφρά, ὕστερ' ἀπὸ ἕνα ταξίδι ποὺ κράτησε πέντε ὧρες, σ' ἕναν ὡραῖο τόπο: — στὴν πόλη τῆς Σαβάννας, ὅπου θὰ συνέρχονταν τὸ XII Κληρικοδαϊκὸ Συνέδριο.

* * *

Ἡ διαδρομὴ ἔγινε, σὲ κατεύθυνση κατακόρυφη: — ἀπὸ τὸ Βορρηὰ στὸν Νοτιά. Γιὰ τοῦτο χαρακτηρίσαμε τὸ γιγάντιο ἀτσαλένιο φτερωτὸ πουλὶ ἀποδημητικό.

Αὐτὸ σημαίνει, καὶ ἀφοῦ μάλιστα πρόκειται γιὰ μιὰν ἀπόσταση τόσο μεγάλη, πὼς βρεθήκαμε σὲ ἄλλη γεωγραφικὴ ζώνη. Καὶ ἄλλη γεωγραφικὴ ζώνη, θὰ πῇ, ὡς γνωστόν, ὄχι μονάχα ἄλλο κλῖμα καὶ ἄλλο φυσικὸ περιβάλλον, μὰ καὶ διαφορετικὸ ρυθμὸ ζωῆς...

* * *

Εἶναι τόσο ἔντονη ἡ διαφορὰ ἀπὸ τὸ Βορρειά, ὥστε εἶχα συνεχῶς τὴν αἴσθηση, ὅσες ἡμέρες ἔμεινα στὴ Savannah, πὼς δὲ βρισκόμουνα στὴν ...Ἀμερικὴ τῆς ἀδιάκοπης κινήσεως, μὰ κάπου ἀλλοῦ, σ' ἕνα μακρυνὸ σημεῖο τῆς νότιας Εὐρώπης, ὅπου ἡ παντοδυναμία τῆς Μηχανῆς περνᾶ σὰν κάλπικο νόμισμα...

* * *

Ἀληθινά, ἔτσι ἔννοιωσα ἀπ' τὴν πρώτη ὡς τὴν τελευταία στιγμή, τῆς παραμονῆς μου στὴ Savannah — ἕνα αἴσθημα γαλήνης ἁπλωμένο παντοῦ! Στὴν ἐξοχή της, στὰ παρακλάδια τοῦ Willmington River, στὰ νησιά της, στοὺς δρόμους της, μέσα στὴν πόλη, στὶς κινήσεις τῶν κατοίκων της, στὰ πρόσωπά των!... Θὰ μποροῦσα νὰ πῶ πὼς ἔξη χρόνια ποὺ βρίσκομαι στὴν Ἀμερική, στὴ Savannah εἶδα τόσο κατακάθαρο οὐρανό, στὸν οὐρανὸ τῆς Σαβάννας ἀνεκάλυψα τὰ ἴχνη τῆς μεγάλης Ἄρκτου!...

Στοὺς δρόμους της δὲν εἶδα βιαστικοὺς καὶ τρεχάτους ἀνθρώπους, μὲ τὴν ἀγωνία θρονιασμένη στὴν ὄψη τους, ἀλλὰ ἤρεμα πρόσωπα. Προκειμένου μάλιστα γιὰ τοὺς συμπαθέστατους ὁμογενεῖς, μὲ τοὺς ὁποίους καὶ συναναστράφηκα ὅσες ἡμέρες βρισκόμουν στὴ φιλόξενη παροικία τους, πρόσωπα χαμογελαστά....

* * *

Αὐτὸ μᾶς δίνει τὸ κλειδί, γιὰ νὰ καταλάβουμε, γιατὶ οἱ μέρες τοῦ Συνεδρίου κύλησαν μέσα σὲ μιὰ ἀτμόσφαιρα ἀπολύτου, ἀναλλοιώτου καὶ σταθερᾶς ἐγκαρδιότητος. Πραγματικά, ἡ ἀξιοθαύμαστη Κοινότης τῆς Σαβάννας, ποὺ ὠργάνωσε τὸ 12ο Κληρικολαϊκὸ Συνέδριο καὶ φρόντισε γιὰ τὴν φιλοξενία τῶν 200 περίπου συνέδρων ποὺ μαζεύτηκαν ἀπὸ τὰ τέσσερα σημεῖα τῆς ἀπεράντου συμπολιτείας στὸ νησὶ Willmington, ὅπου τὸ ξενοδοχεῖο "General Ogle-

Τὸ Ξενοδοχεῖον General Oglethorpe ὅπου ἔλαβε χώραν ἡ 12η Κληρικολαϊκὴ Συνέλευσις.

thorpe," κατέφερε νὰ ἐπιτύχῃ τὸ δύσκολο σκοπό της γιατὶ ὁ ξένος Ἑρμῆς ἔστησε τὸ θρόνο του στὴ μέση τῆς Κοινότητος τῆς Σαβάννας.

* * *

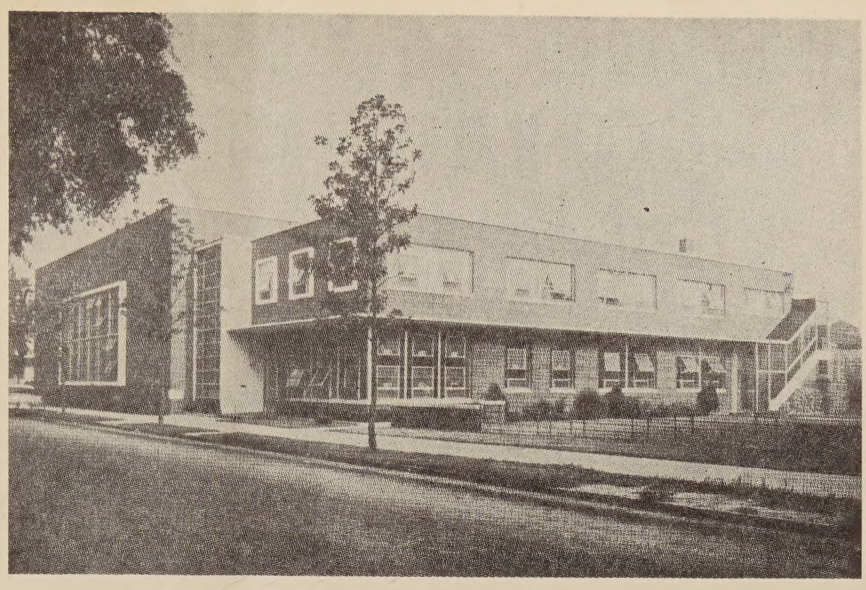
Χάρις στὰ πλούσια καὶ φιλόξενα αἰσθήματα καὶ τὸ ἱκανὸ διοργανωτικὸ πνεῦμα ποὺ χαρακτήριζε τοὺς ὑπευθύνους γιὰ τὸ Συνέδριο, οἱ ἐργασίες τῆς νομοθετικῆς αὐτῆς συνελεύσεως τῆς Ὁμογενείας, ἄρχισαν, διεξήχθησαν καὶ τελείωσαν μέσα σὲ μιὰν ἀτμόσφαιρα κοσμιότητος, ἀμοιβαίας κατανοήσεως καὶ θερμῆς ἐγκαρδιότητος. Ἡ πρώτη καὶ βασικὴ ἐπιτυχία τῆς ὀργανωτικῆς ἐπιτροπῆς ἦταν, κατὰ τὴν ταπεινή μας γνώμη, ἡ ἐκλογὴ τοῦ ξενοδοχείου "General Oglethorpe," ὡς τόπου τῆς XIIης Κληρικολαϊκῆς. Γιὰ νὰ φανῇ πόσον ἐπιτυχὴς ὑπῆρξεν ἡ ἐκλογὴ τοῦ ἡσύχου καὶ φιλοξένου αὐτοῦ ξενοδοχείου, ἀναφέρω μονάχα ὅτι σ' αὐτὸ τὸ ξενοδοχεῖο συνῆλθε πρὸ 10ετίας περίπου, ἡ παγκοσμία οἰκονομικὴ συνδιάσκεψη.

* * *

Τὸ ἑπταόροφο τοῦτο κτίριο μὲ τὸν ἰδιότυπο ρυθμό του, τὶς μεγάλες του αἴθουσες, τὰ εὐρύχωρα καὶ ἡλιόλουστα δωμάτιά του καὶ τὴν πρόθυμη ὑπηρεσία του, συνέτεινε πολὺ στὸ νὰ διεξαχθοῦν οἱ ἐργασίες τοῦ XII Κληρικολαϊκοῦ συνεδρίου μέσα σὲ μιὰν ἀτμόσφαιρα οἰκογενειακῆς ἐγκαρδιότητος.

* * *

Τὸ συνέδριο ὑπῆρξε ἕνα ἀπὸ τὰ καλλίτερα σὲ συρροὴ ἀντιπροσώπων καὶ πρὸ πάντων σὲ ἀποτελέσματα. Ἐλήφθησαν σοβαρώτατες ἀποφάσεις, ποὺ ἐνδιαφέρουν ὁλόκληρη φυσικὰ τὴν Ὁμογένεια. Μιὰ ἀπ' αὐτὲς ποὺ θἄχῃ μεγάλη ἀπήχηση, εἶναι καὶ ἡ σχετικὴ μὲ τὴν ἀνοικοδόμηση τοῦ Οἰκουμενικοῦ Πατριαρχείου. Παμψηφεὶ καὶ ὁμοφώνως ἀποφασίσθηκε νὰ συλλεγῇ ἕως τὰ Χριστούγεννα τοῦ 1955, τὸ ποσὸ τῶν 2 ἑκατομμυρίων δολλαρίων γιὰ νὰ ὑψωθῇ στὴν καρδιὰ τῆς πόλης, στὸ Φανάρι, ἡ στέγη τῆς παγκοσμίας Ὀρθοδοξίας, τὸ Οἰκουμενικό μας Πατριαρχεῖο, μὲ



Τὸ ὡραῖον Κοινοτικὸν Κέντρον διὰ τὸ ὁποῖον δικαίως ὑπερηφανεύεται ἡ ἐν Σαβάννᾳ Ὀρθόδοξος Ἑλληνικὴ Κοινότης.

τὴν μακραίωνα ἱστορία του, τὴν συνδεδεμένη μὲ ὅλες τὶς φάσεις, γλυκὲς καὶ πικρές, τῆς τρισένδοξης φυλῆς τῶν Ἑλλήνων.

Τὸ συνέδριο τὸ τίμησαν μὲ τὴν παρουσία τους, ἐκτὸς ἀπὸ τὸν Κυβερνήτη τῆς Πολιτείας Γεωργίας καὶ τὸν Δήμαρχο τῆς Savannah ποὺ μίλησαν γιὰ τὴν ὁμογένεια, τὴν Ἑλλάδα, τὸ Κυπριακὸ ζήτημα καὶ τὸ συνέδριο μὲ τὰ πιὸ θερμὰ καὶ καλὰ λόγια, ὁ πρεσβευτής μας κ. Ἀθαν. Πολίτης, οἱ ὕπατοι πρόεδροι τῶν Ὀργανώσεων Ahepa καὶ Gapa, καὶ πολλοὶ ἄλλοι.

Τὶς ἐργασίες τοῦ συνεδρίου τὶς ἀκολουθοῦσαν τὰ μεσημέρια καὶ τὰ βράδυα, συμπόσια στὰ ὁποῖα μιλοῦσαν διάφοροι ρήτορες, καὶ κατὰ τὰ ὁποῖα οἱ σύνεδροι εὕρισκαν τὴν εὐκαιρία νὰ γνωρισθοῦν μεταξύ τους καλύτερα.

Μεταξὺ ὅλων διέκρινε κανεὶς τὸν ἀκάματον μαχητήν, τὸν Σεβασμιώτατο, τοῦ ὁποίου ἡ εἰσήγηση ἐκ 30 χιλιάδων λέξεων περίπου, κράτησε περισσότερο ἀπὸ 5 ὥρες! Ἀλλὰ καὶ οἱ Ἐπίσκοποί μας δὲν ὑστέρησαν. Ἐκτὸς ἀπὸ τὴν ἐνεργό τους συμμετοχὴ στὶς συνεδριάσεις τῶν ἐπιτροπῶν ποὺ προήδρευσαν καὶ τὶς συνεδριάσεις τῆς ὁλομελείας, μίλησαν στὰ γεύματα καὶ στὰ δεῖπνα καί, μερικὲς φορὲς μάλιστα, μᾶς διασκέδασαν μὲ πολὺ ἔξυπνο χιοῦμορ. Εἰς τὸ σημεῖο αὐτό, πρέπει ν' ἀναφέρουμε τὸν συμπαθέστατο Ἅγιον Ἀβύδου, ποὺ μὲ τὸ Κεφαλλωνήτικο χιοῦμορ του, συνετέλεσε στὸ νὰ γεμίσῃ ἡ μεγάλη τραπεζαρία ἀπὸ χειροκροτήματα. . . .

* * *

Ὅλοι οἱ ἀντιπρόσωποι, ἀπὸ τὸν Σεβασμιώτατό μας μέχρι τὸν τελευταῖο ἀπὸ μᾶς, δὲν ἔκρυψαν τὴ συγκίνησί τους γιὰ τὴν μεγάλη φιλοξενία τῆς Κοινότητος Σαβάννας, ἀλλὰ καὶ τὸν ἀνυπόκριτο θαυμασμό τους γιὰ ὅ,τι ὡραῖο καὶ μεγάλο ἐπέτυχε ἡ μικρὴ αὐτὴ Κοινότης σὲ ἀριθμὸ μελῶν, καὶ τεράστια σὲ ἔργα... Ὅλοι θαυμάσαμε τὸ μεγάλο, μοντέρνο, ἄνετο Κοινοτικὸ Κέντρο, δημιούργημα κι' αὐτὸ τῆς θαυμαστῆς δραστηριότητος, τῆς ἴδιας δραστηριότητος ποὺ ἔδωσε σάρκα καὶ ὀστᾶ στὸ ὄνειρο νὰ γίνῃ τὸ δωδέκατο κληρικολαϊκὸ συνέδριο τὸ καλλίτερο τοῦ εἴδους του.

Ὁ Παρατηρητὴς εἶναι τὸ ἐπίσημον δημοσιογραφικὸν ὄργανον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Ἐγγραφόμενοι συνδρομηταὶ ὑποστηρίζετε τὸ ἔργον της.

Η ΚΥΚΛΟΦΟΡΙΑ ΤΟΥ ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ ΚΑΙ Η ΔΩΔΕΚΑΤΗ ΚΛΗΡΙΚΟΛΑΪΚΗ

ΑΠΟΦΑΣΕΙΣ ΣΠΟΥΔΑΙΟΤΑΤΗΣ ΣΗΜΑΣΙΑΣ

Ὁ Πανοσιολ. πατὴρ Ἰ. Κουκούζης, ἱερατικὸς προϊστάμενος τοῦ Καθεδρικοῦ Ναοῦ Βοστώνης, ὑπὸ τὴν ἰδιότητα τοῦ προέδρου τῆς ἐπιτροπῆς Νεολαίας καὶ Διαφωτίσεως τῆς 12ης Κληρικολαϊκῆς, ὑπέβαλεν εἰς τὴν γενικὴν συνέλευσιν ἐμπεριστατωμένην ἔκθεσιν τῆς ὑπ' αὐτὸν ἐπιτροπῆς. Εἰς τὸ περὶ «διαφωτίσεως» τμῆμα τῆς ἐκθέσεως ἐγένετο ἰδιαιτέρα μνεία περὶ τοῦ «Ὀρθοδόξου Παρατηρητοῦ», ἐπισήμου δημοσιογραφικοῦ ὀργάνου τῆς Ἱ. Ἀρχιεπισκοπῆς. Διὰ τὴν ἐπέκτασιν τῆς κυκλοφορίας τούτου ἡ Γενικὴ Συνέλευσις ὁμοφώνως ἐψήφισε τὰς σχετικὰς προτάσεις τῆς εἰσηγήσεως, ποὺ ἔχουν ὡς κατωτέρω:

«Εἰσηγούμεθα, ὅπως ἡ παροῦσα συνέλευσις ἀποδεχθῇ τὰ ὑπὸ τοῦ σημερινοῦ ἀρχισυντάκτου τοῦ «Ὀρθοδόξου Παρατηρητοῦ» κ. Ἐμμ. Χατζημανουήλ, καθηγητοῦ τῆς Ἀκαδημίας Ἁγίου Βασιλείου, προτεινόμενα διὰ τὴν αὔξησιν τῆς κυκλοφορίας, ἤτοι:

α) Ὅπως ἑκάστη Κοινότης ἐγγραφῇ διὰ 10—15 φύλλα τοῦ «Παρατηρητοῦ», τὰ ὁποῖα νὰ διατίθενται ὑπ' αὐτῆς μεταξὺ τῶν μελῶν τῶν Κοινοτήτων.

β) Ὅπως ἑκάστη Κοινότης διαφημίσῃ εἰς τὴν σελίδα, ποὺ θὰ ἀνοιχθῇ ὑπὸ τὸν τίτλον ΕΚΚΛΗΣΙΑΖΕΣΘΕ: τὸν ἑαυτόν της, δηλαδὴ τὸ ὄνομα, τὴν διεύθυνσιν, τηλέφωνον, ὄνομα ἱερέως ἢ ἱερέων καὶ τὰς ὥρας τῆς Θ. Λειτουργίας, τοῦ Κατηχητικοῦ καὶ τοῦ ἢ τῶν Ἑλληνικῶν Σχολείων της.

γ) Ὅπως τὰ ἐπὶ μέρους Διοικ. Συμβούλια κάμουν ὡς δῶρον μίαν ἐτησίαν ἐγγραφὴν εἰς τὸν «ΠΑΡΑΤΗΡΗΤΗΝ» πρὸς τὸν Ἱερέα ἢ Ἱερεῖς, Διδάσκαλον ἢ Διδασκάλους, Γραμματέα, Ψάλτην, Διευθυντὴν ἢ Διευθύντριαν τῆς Χορῳδίας καὶ Κατηχητὰς ἢ Κατηχητρίας.

δ) Ὅπως ὁ καθείς μας φιλοτιμηθῇ νὰ ἐγγράψῃ ἑαυτὸν καὶ ἄλλους, εὑρεθῇ δὲ Κοινοτικὸς παράγων, ὅστις νὰ ἀναλάβῃ τὸ ἔργον ἐγγραφῆς συνδρομητῶν.

ΤΟ ΚΑΘΗΚΟΝ ΤΩΝ ΚΟΙΝΟΤΗΤΩΝ

Ἐφ' ὅσον βεβαίως εἶναι ἀληθές, ὅτι ἡ Κληρικολαϊκὴ εἶναι τὸ ἀνώτατον νομοθετικὸν σῶμα τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας, καὶ ἐφ' ὅσον ἡ Γενικὴ Συνέλευσις διεῖδεν τὴν σπουδαιότητα τῆς ἐπεκτάσεως τῆς Κυκλοφορίας τοῦ «Παρατηρητοῦ» καὶ ὑπέδειξεν πρακτικὰ καὶ δυνατὰ μέσα πραγματοποιήσεώς της, παρακαλοῦνται οἱ Αἰδ. Ἱερατικοὶ Προϊστάμενοι καὶ τὰ Κοινοτικὰ Συμβούλια, ὅπως θέσουν εἰς ἐφαρμογὴν τὰς ἀποφάσεις τῆς Γενικῆς Συνελεύσεως καὶ ὑποβάλουν τὸ ταχύτερον τὰς παραγγελίας των.

ΑΙ ΤΙΜΑΙ ΤΟΥ «ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ»

Ἡ Διεύθυνσις τοῦ Περιοδικοῦ ἔλαβε πρόνοιαν, ὥστε ὁ «Παρατηρητὴς» νὰ προσφερθῇ εἰς τὰς Κοινότητας εἰς ἐξαιρετικῶς χαμηλὰς τιμάς. Αἱ τιμαὶ αὐταὶ ἔχουν ὡς ἀκολούθως:

α) Διὰ δέκα φύλλα καὶ δι' ἓν ὁλόκληρον ἔτος $20.00. Δι' ἕκαστον ἐπὶ πλέον τῶν δέκα φύλλων $1.80 ἐτησίως.

β) Εἰσαγωγικὴ ἐγγραφὴ (ὄχι ἀνανέωσις), ἱερέων, διδασκάλων, μελῶν Διοικητικοῦ Συμβουλίου, κατηχητῶν, κατηχητριῶν, κοινοτικῶν γραμματέων, χοραρχῶν, ἱεροψαλτῶν, $2.00 δι' ἓν ἔτος.

γ) Διαφήμισις εἰς τὴν σελίδα «Ἐκκλησιάζεσθε» $45.00 δι' ἓν ἔτος.

δ) Ἀναγνωρίζεται προμήθεια εἰς τὸν Κοινοτικὸν ἀντιπρόσωπον (μόνον ἐπὶ χρημάτων ἐκ κανονικῶν ἐγγραφῶν) 25%.

ΣΗΜ.—"Ολαι αἱ ἐγγραφαὶ εἶναι προπληρωτέαι. Ἡ διαφήμισις δέον νὰ ἐξοφληθῇ μὲ τὴν πρώτην αὐτῆς δημοσίευσιν. Ἐπὶ τοῦ συνολικοῦ ποσοῦ διαφημίσεως καὶ ἐγγραφῆς 10 φύλλων καὶ πλέον κερδίζετε 10%.

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Η ΘΕΡΑΠΕΙΑ ΤΗΣ ΣΥΓΚΥΠΤΟΥΣΗΣ ΓΥΝΑΙΚΟΣ

ΚΥΡΙΑΚΗ, 5 ΔΕΚΕΜΒΡΙΟΥ

Ὑπὸ Αἰδεσιμ. ΓΕΩΡΓΙΟΥ ΜΑΣΤΡΑΝΤΩΝΗ
St. Louis, Mo.

Η ΠΕΡΙ τῆς θεραπείας τῆς συγκυπτούσης γυναικὸς ἐν ἡμέρᾳ Σαββάτου Εὐαγγελικὴ περικοπή, ἡ ὁποία θὰ ἀναγνωσθῇ εἰς τοὺς ἱερούς μας Ναοὺς κατὰ τὴν θείαν λειτουργίαν τῆς Κυριακῆς τῆς 5ης Δεκεμβρίου, ἐλήφθη ἀπὸ τὸ κατὰ Λουκᾶν ἱερὸν Εὐαγγέλιον, κεφάλαιον 13, στίχοι 10-17.

I. Δίδαγμα:

«...Ὥστε **ἔξεστι** τοῖς Σάββασι καλῶς ποιεῖν». Ματθ. 12:12.

II. Σκοπός:

Ὁ Κύριος διδάσκει ὅτι ὁ χριστιανός, τὴν καθωρισμένην ἑβδομαδιαίαν ἡμέραν ἀναπαύσεως ἀπὸ τῆς ἐργασίας δέον νὰ χρησιμοποιήσῃ ὄχι μόνον διὰ μελέτην τῆς Γραφῆς καὶ προσευχήν, ἀλλὰ καὶ διὰ «φιλανθρωπίαν»· ὅτι δηλαδὴ ἡ ἐξάσκησις τῆς ἀγάπης δὲν εἶναι «ἐργασία», ἀλλὰ ἀφιέρωσις πρὸς καλλιτέρευσιν τῆς καταστάσεως τοῦ πλησίον· ὅτι ἐπίσης εἰς τὴν ζωὴν αἱ δύο ἐντολαὶ τῆς ἀγάπης πρὸς τὸν Θεὸν καὶ ἀγάπης πρὸς τὸν πλησίον δὲν χωρίζονται, ἀλλά, ἀντιθέτως, ἐξασκοῦνται παραλλήλως.

III. Ἐπεξηγηματικαὶ σημειώσεις τοῦ κειμένου:

(10) **Ἦν δὲ διδάσκων,** διὰ λόγου καὶ παραδείγματος ὄχι μόνον ἐν τοῖς Σάββασι, ἀλλ' εἰς πᾶσαν περίστασιν, ὁπουδήποτε· ἐν τῷ Ναῷ, ἐν Συναγωγαῖς, εἰς τὸ ὕπαιθρον, κατ' οἶκον, ἰδιωτικῶς διὰ κηρυγμάτων, διὰ διδαχῶν καὶ συμβουλῶν. Ἐδίδασκε λαμβάνων μίαν ἀφορμήν, τὰ γραφόμενα ἐν τῇ Παλαιᾷ Διαθήκῃ, ἀλλὰ δίδων εἰς αὐτὰ καινὴν ἑρμηνείαν. Ἡ καινὴ ἑρμηνεία ἦτο ἡ συμπλήρωσις τοῦ νόμου, ἡ δὲ προσωπικότης τοῦ Κυρίου ἦτο ἡ ἐκπλήρωσις τῆς προφητείας. Τοῦ Κυρίου «ταῦτα λέγοντος... κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ».

(11) **Ἐν μιᾷ τῶν συναγωγῶν:** Ὁ τόπος τῆς συγκεντρώσεως τῶν Ἑβραίων πρὸς διδαχὴν ἐκαλεῖτο συναγωγή. Ἡ λέξις προέρχεται ἐκ τοῦ «σὺν» καὶ «ἄγω», ὡδηγοῦντο δηλ. ὁμοῦ πρὸς μελέτην τῆς Γραφῆς, τῆς Παλ. Διαθήκης. Ὁ Ἀρχισυνάγωγος δὲν ἦτο Ἱερεύς. Ραββὶ σημαίνει διδάσκαλος. Ἱερεῖς ὑπῆρχον μόνον εἰς τὸν Ναὸν τῆς Ἱερουσαλὴμ διὰ νὰ προσφέρουν θυσίας, νὰ θυμιάσουν κ. τ. λ. Ὁ Κύριος ἀπὸ δωδεκαετὴς ἔτι—ὅτε κατὰ τὰ εἰθισμένα ἦτο πλέον ἀνὴρ—ἐλάμβανε μέρος εἰς τὰς συζητήσεις ἐν τῇ Συναγωγῇ δίδων καταπληκτικῶς νέαν ἑρμηνείαν—τὴν ὀρθὴν καὶ πλήρη—τῆς Γραφῆς, καὶ ὄχι τὴν παραδεδεγμένην τῶν νομοδιδασκάλων.

(12) **Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.** Ἦτο φιλάνθρωπος πρᾶξις· δὲν πρόκειται περὶ τοῦ «ποιεῖν» ἀλλὰ τοῦ «καλῶς ποιεῖν».

(13) **Ἀποκριθεὶς δὲ ὁ Ἀρχισυνάγωγος, ἀγανακτῶν.** Ἀγανακτῶν ἐξ εἰλικρινείας ἴσως. Ἡ εἰλικρίνεια ὅμως δὲν εἶναι πάντοτε ἡ ἀλήθεια. Ἀπαίδευτος καὶ ἀφώτιστος εἰλικρίνεια πολλάκις γίνεται αἰτία παντοειδῶν κακῶν. Ἐπίσης ἡ τοιαύτη εἰλικρίνεια ἔχει βάσιν τὴν ὑπερηφάνειαν καὶ τρόπον ἐκφράσεως τὴν ὑποκρισίαν.

(14) **Ὅτι τῷ Σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς.** Τὸ Σάββατον καθιερώθη ὡς ἡμέρα ἀργίας πρὸς διάκρισιν τῶν Ἑβραίων ἐκ τῶν ἄλλων λαῶν. Τὸ «Σάββατα Κυρίῳ τῷ Θεῷ σου» ἦτο ἀκριβῶς ἐκεῖνο τὸ ὁποῖον ὁ Κύριος ἀπεδέχετο δίδων εἰς τοῦτο ὅμως πλήρη καὶ ὀρθὴν ἑρμηνείαν, δηλαδὴ ὄχι μόνον διδαχῆς καὶ λατρείας ἀλλὰ καὶ ἀγαθοποιΐας. Κατὰ τὴν ἑρμηνείαν τῶν νομοδιδασκάλων ἐπετρέπετο θεραπεία ἀσθενοῦς μόνον ἐὰν ἐπρόκειτο περὶ ζωῆς καὶ θανάτου. Ἐπετρέπεετο ἀκόμη νὰ ποτίζουν τὰ ζῷα των, ἂν καὶ δὲν ἦτο ζήτημα ζωῆς ἢ θανάτου αὐτῶν. Αὐτὸ εἶναι τὸ ἐπιχείρημα τοῦ Κυρίου (στιχ. 15-16).

(16) **Ταύτην δὲ θυγατέρα Ἀ,βραὰμ οὖσαν.** Τὴν καλεῖ θυγατέρα Ἀβραὰμ ἐνῷ ἦτο ἐθνικὴ καὶ ὑπενθυμίζει τοῦ Ἰωάννου τὸ Βάπτιστοῦ ἐν Ματ. 3,9 «καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραὰμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ». Ἡ πρᾶξις τοῦ Κυρίου αὕτη εἶναι σαφὴς ἔνδειξις ὅτι ἡ φιλανθρωπία παρέχεται εἰς πάντα ἄνευ διακρίσεως θρησκείας ἢ φυλῆς ἢ φύλου.

(17) **Καὶ πᾶς ὁ ὄχλος ἔχαιρεν,** ἐν ἀντιθέσει πρὸς τὸν Ἀρχισυνάγωγον καὶ ἐν γένει τοὺς ἀξιωματούχους τοῦ Ἰσραήλ. Ὁ Κύριος ἀπετείνετο πρὸς τὸ «πλῆθος». Τὸ πλῆθος ἐστάθη ἡ ἀγαθὴ γῆ τῆς πίστεως καὶ τῆς ζωῆς τῆς Ἐκκλησίας ἐν συνεχείᾳ. Παραγνώρισις τῆς σημασίας τῆς γνώμης καὶ συνειδήσεως τῆς «Ἐκκλησίας», δηλαδὴ τῶν πιστῶν ὅλων, εἶναι σφάλμα.

IV. Σκέψεις καὶ ἐφαρμογὴ ἐν τῇ ζωῇ:

Ἡ προσωπικότης τοῦ Κυρίου ἐξ ἀρχῆς ἔλαβε σημαίνουσαν θέσιν μεταξὺ τῶν ἐπιλέκτων μελῶν τῆς συναγωγῆς. Τὸ πρόσωπον τοῦ Κυρίου ἐν συνδυασμῷ πρὸς τὴν διδασκαλίαν αὐτοῦ ἀπετέλει ἀντιλεγόμενον σημεῖον. Ἕνα τῶν σημείων τὰ ὁποῖα ὁ Κύριος προσεπάθει νὰ τονίσῃ ἄνευ συμβιβασμῶν,

ἦτο ὅτι διδασκαλία εὐσεβείας καὶ φιλανθρωπία οὐδέποτε χωρίζονται. Ἡ ἡμέρα τοῦ Σαββάτου, ὡς εἶχε αὕτη καθωρισθῆ, ἦτο ἔνδειξις διαχωρίσεως τούτων καὶ ἔτι περισσότερον ἐπεβάλλετο ὡς τοιαύτη εἰς ὅλην τὴν ζωὴν τοῦ πιστοῦ Ἑβραίου.

Ὁ Κύριος μετὰ παραδειγμάτων κοινῆς λογικῆς καὶ ἐκ τῆς Γραφῆς, τέλος δὲ διὰ ὑπερφυσικῶν πράξεων, προσπαθεῖ νὰ διαλύσῃ τὴν ἐντύπωσιν αὐτήν. Διὰ τοῦτο εἰς τὸ ἐρώτημα τῶν κατηγόρων του ἐν τῇ συναγωγῇ «εἰ ἔξεσι τοῖς Σάββασι θεραπεύειν», (Ματ. 12:10), (ἐὰν ἐπιτρέπεται, ἐὰν εἶναι νόμιμον καὶ ὀρθόν, νὰ θεραπεύῃ τις τὴν ἡμέραν τοῦ Σαββάτου) ὁ Κύριος μετὰ διαλογικὴν συζήτησιν ἀπαντᾷ συμπερασματικῶς (στιχ. 12) «ὥστε ἔξεστι τοῖς Σάββασι καλῶς ποιεῖν». Διὰ τούτου διδάσκει τὴν πλήρη χρησιμοποίησιν τοῦ χρόνου πρὸς τὸ καλῶς ποιεῖν, καθ' ὅσον «τὸ Σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ Σάββατον». (Μαρ. 2:27).

Ὁ Κύριος ὁμιλεῖ περὶ τοῦ «καλῶς ποιεῖν», τοῦ ἀγαθοποιεῖν, ὁμιλεῖ περὶ πράξεως ὑπὲρ τοῦ πλησίον, ὡς ἀποτελέσματος τῆς προσευχῆς πρὸς τὸν Θεὸν καὶ τῆς πίστεως. Ἀφοσίωσις πρὸς τὸν Θεὸν διὰ λατρείας καὶ μελέτης τῆς Γραφῆς ἄνευ τοῦ «καλῶς ποιεῖν» εἶναι ἀτελής, δὲν φέρει τὰ στοιχεῖα τῆς ἐμπνεύσεως καὶ ἀγάπης.

Ἐκ τοῦ παραδείγματος καὶ διδασκαλίας τοῦ Ἰησοῦ Χριστοῦ οἱ πρῶτοι χριστιανοὶ ἀνύψωσαν τὴν φιλανθρωπίαν ὡς τὴν κατ' ἐξοχὴν δρᾶσιν των. Ἡ φιλανθρωπία ἦτο τὸ κατ' ἐξοχὴν χαρακτηριστικὸν τῶν χριστιανῶν ἐν συγκρίσει μάλιστα πρὸς τοὺς ἐθνικούς. Ἀξιόλογον εἶναι τὸ γεγονὸς ὅτι ἡ τέλεσις τῆς Θ. Εὐχαριστίας συνωδεύετο πάντοτε ἀπὸ εἰσφορᾶς, τόσον μάλιστα, ὥστε ἡ συνεισφορὰ τῶν πιστῶν διὰ τὴν φιλανθρωπίαν νὰ ἀποτελῇ τρόπον τινὰ στοιχεῖον τῆς Θ. Εὐχαριστίας.

Ἡ φιλανθρωπία τῶν χριστιανικῶν κοινοτήτων ὀφείλει νὰ εἶναι ὠργανωμένη καὶ νὰ φέρῃ τὴν σφραγῖδα τοῦ καθήκοντος καὶ ὄχι τοῦ οἴκτου.

Ὀφείλει αὕτη νὰ εἶναι κοινωνικὴ πρόνοια εὐρείας μορφῆς καθ' ὅλον τὸν χρόνον καὶ νὰ περιθάλπῃ ὅλας τὰς ἀνάγκας ἄνευ διακρίσεως ἢ περιορισμῶν.

Ἐν Ἀμερικῇ ἡ Κοινωνικὴ Πρόνοια ἐξασκεῖται ὑπὸ Ἐκκλησιῶν ἢ ἄλλων ὀργανισμῶν ποὺ διατηροῦν Ἱδρύματα καλῶς διοικούμενα καὶ συντηρούμενα πρὸς ἐξυπηρέτησιν τῶν ἐν ἀνάγκῃ εὑρισκομένων. Ὅσο ὀλιγώτερα ἱδρύματα διατηρεῖ ἡ Πολιτεία, τόσο τὸ καλύτερον διὰ τοὺς πάσχοντας. Ἡ ἐπιμελημένη ἰδιωτικὴ πρωτοβουλία εἶναι ἀπείρως προτιμωτέρα.

Ἡ ἡμετέρα Ἐκκλησία, δηλαδή, αἱ Κοινότητες, ὁ λαὸς καὶ κλῆρος ὁμοῦ, δὲν ἔχομεν προσέξει τὴν ἔλλειψιν ταύτην. Ἡ ἀξιέπαινος δρᾶσις τοῦ τε Ὀρφανοτροφείου τῶν ἑβδομήκοντα ὀρφανῶν εἶναι πρόδηλον ὅτι δὲν καλύπτει τὰς ἀνάγκας ὅλων τῶν Κοινοτήτων εἰς τὸν κλάδον αὐτόν. Ἡ δρᾶσις ἀφ' ἑτέρου τῶν Φιλοπτώχων Ἀδελφοτήτων εἶναι φιλότιμος προσπάθεια, ἀλλὰ τῆς «τρεχούσης ἀνάγκης». Ἐλλείπουν τὰ θεμέλια Ἱδρυμάτων ὁλοκληρωμένης καὶ μονίμου προνοίας.

Δυνάμεθα νὰ ἀποκτήσωμεν τοιαῦτα Ἱδρύματα; Ἀσφαλῶς. Ἐφ' ὅσον ἔχομεν ἤδη δέκα καὶ εἴκοσι φορὲς περισσότερα Ἱδρύματα εἰς Ἐκκλησίας μεγέθους καὶ πολυτελείας περισσότερον τοῦ δέοντος, διατὶ δὲν δυνάμεθα νὰ ἔχωμεν Ἱδρύματα ποὺ νὰ φροντίσουν διὰ τὸ παιδί, διὰ τὸν γέροντα, τὸν ἀσθενῆ, τοὺς θλιβομένους. Ἐλλείπει μᾶλλον ἡ ἔμπνευσις καὶ τὸ ἰδανικὸν πρὸς τὴν κατεύθυνσιν αὐτήν.

ΑΡΜΟΝΙΚΗ ΛΕΙΤΟΥΡΓΙΚΗ ΥΜΝΩΔΙΑ

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ΕΤΟΣ Κ΄ Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ ΑΡΙΘ. 416

ΑΡΧΙΕΠΙΣΚΟΠΗ

—Οἱ Ἱερατικοὶ Προϊστάμενοι καὶ τὰ μέλη τῶν Διοικητικῶν Συμβουλίων τῆς ΣΤ΄ Ἐπισκοπικῆς Περιφερείας εἰδοποιήθησαν δι' ἐγκυκλίου, ὅτι πολὺ ταχέως θὰ ἐγκαθιδρυθῇ ἐπίσκοπος εἰς τὴν περιφέρειαν ταύτην, μὲ ἕδραν τὴν πόλιν Pittsburgh, Pa. Πρὸς τοῦτο ἐθεωρήθη ἀπαραίτητος ἡ ἐξεύρεσις ἐπισκοπικοῦ μεγάρου, τὸ ὁποῖον θὰ ἀποτελέσῃ «τὸ Θρησκευτικὸν καὶ Πνευματικὸν κέντρον ὁλοκλήρου τῆς περιφερείας». Τὸ μέγαρον πρέπει νὰ εὑρίσκεται πέριξ τοῦ ἱεροῦ Ναοῦ τοῦ Ἁγίου Νικολάου, ὅστις θὰ ἀποβῇ καὶ ὁ Καθεδρικὸς Ναὸς τῆς περιφερείας.

—Εἰς ἐγκύκλιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς περὶ ἑορτασμοῦ τῆς 28ης Ὀκτωβρίου ἀναγινώσκομεν τὰ κάτωθι:

«Τὴν 28ην Ὀκτωβρίου, 1940 ἡ γενέτειρά μας Ἑλλὰς δὲν ἠγωνίσθη μόνον διὰ τὸν ἑαυτόν της. Μυριάκις ὄχι. Ἠγωνίσθη πρῶτον ὑπὲρ τῆς ἐλευθερίας ὁλοκλήρου τῆς Εὐρώπης, τῆς ὁποίας ἡ ἀνθρωπίνη ἀξιοπρέπεια εὗρε, τότε, ὡς προπύργιον μόνον τὴν Ἑλλάδα. Ὅπως ἠγωνίσθη καὶ ὑπὲρ τῆς ἐλευθερίας τῶν ἁπανταχοῦ τῆς γῆς Λαῶν καὶ Ἐθνῶν, τὰ ὁποῖα θέλουν καὶ ἐπιθυμοῦν νὰ ζοῦν ἐλεύθερα καὶ ἀνεξάρτητα.

Ἡ 28η Ὀκτωβρίου τοῦ 1940 ἀποτελεῖ ὁρόσημον εἰς τὴν παγκόσμιον Ἱστορίαν ὑπὲρ τῆς ἐλευθερίας.

Ἡ 28η Ὀκτωβρίου 1940 ἀπετέλεσεν, ὡς γνωστόν, τὸ πρῶτον ρῆγμα εἰς τὴν διάλυσιν τοῦ φρικαλέου παραπετάσματος, τὸ ὁποῖον ἀπὸ τότε ἤθελε νὰ ὑψώσῃ ὁ Φασισμὸς καὶ ὁ Ναζισμός, ὅπως ὑπῆρξε καὶ ἡ ἀπαρχὴ τοῦ μεγαλειώδους ἀγῶνος, τὸν ὁποῖον ἐπρόκειτο, ἐν συνεχείᾳ, ἀδάμαστος ἡ γενέτειρά μας νὰ συνεχίσῃ καὶ κατὰ τοῦ ὑλιστικοῦ καὶ ἀντιθέου Κομμουνισμοῦ».

—Πρωτοβουλίᾳ τοῦ Σεβ. Ἀρχιεπισκόπου κ. Μιχαὴλ παρετέθη ἐν τῇ Ἱερᾷ Ἀρχιεπισκοπῇ γεῦμα πρὸς τιμὴν τοῦ Ἕλληνος στρατηγοῦ Νικολάου Παπαδοπούλου, τοῦ ἐπικληθέντος «Παπποῦ». Κατὰ τὴν διάρκειαν τοῦ γεύματος ἔλαβε χώραν διαφωτιστικὴ συζήτησις περὶ τοῦ ἡρωϊκοῦ ἔργου τοῦ τιμωμένου. Εἰς ἀπάντησιν πρὸς σχετικὴν προσφώνησιν τοῦ Ἀρχιεπισκόπου ὁ τιμηθεὶς ἀνέφερεν, ὅτι τὸ ἔργον τοῦτο «ὑπῆρξε καθῆκον ἑνὸς στρατιώτου πρὸς τὴν Πατρίδα του, ἀλλὰ γενικῶς ἡ ἐπιτυχία τῶν ἀγώνων τῆς Ἑλλάδος ὀφείλεται εἰς τὴν θείαν πρόνοιαν καὶ τὴν ἀγάπην, τὴν ὁποίαν ὁ Κύριος δεικνύει εἰς τὴν ἡρωϊκὴν χώραν τῆς Ἑλλάδος».

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

—Ἔγιναν εἰς τὴν Θεολογικήν μας Σχολὴν τὰ ἐγκαίνια τοῦ νέου κτιρίου τῶν κοιτώνων διὰ Θείας Λειτουργίας καὶ ἁγιασμοῦ, ὅστις ἐτελέσθη τὸ ἀπόγευμα τῆς ἰδίας ἡμέρας. Τὸν ἁγιασμὸν ἐτέλεσεν ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος κ. Μιχαήλ, ἔλαβον δὲ μέρος ὁ Σύριος Ἀρχιεπίσκοπος Toledo κ. Σαμουήλ, ὁ Θεοφιλέστατος Ἐπίσκοπος Ἐλαίας κ. Ἀθηναγόρας, ὁ Ἀρχιερ. Ἐπίτροπος Νέας Ἀγγλίας κ. Ἰάκωβος Κουκούζης, καὶ οἱ Καθηγηταὶ Ἀρχιμ. κ. Γεράσιμος Παπαδόπουλος, Ἀρχιμ. Ζαχαρίας Ξηντάρας καὶ ὁ Ἀρχιμ. Δ. Μαυρίας. Μετὰ τὸν ἁγιασμόν, κατὰ τὸν ὁποῖον ἔψαλεν ἡ Χορῳδία τοῦ Καθεδρικοῦ Ναοῦ Βοστώνης, προσεφώνησε τοὺς ἐπισήμους καὶ τὸ συγκεντρωθὲν πλῆθος τῶν ὁμογενῶν ὁ Πανοσιολ. Σχολάρχης Ἀρχιμ. Δρ. Νίκων Πατρινάκος. Ἐκ μέρους τῆς Ἐφορείας τῆς Σχολῆς ὡμίλησεν ὁ Ταμίας αὐτῆς κ. Ἀντώνιος Πάππας. Ἐν συνεχείᾳ, ἐξεφώνησεν ἐμπνευσμένον λόγον ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. Μιχαήλ, τονίσας κυρίως τὴν ἀνάγκην τῆς μεταστροφῆς ψυχῶν καὶ καρδιῶν πρὸς τὸν Σωτῆρα Χριστὸν ὡς τὸ μόνον μέσον τῆς ἀναχαιτίσεως τῶν δυνάμεων τοῦ κομμουνιστικοῦ σκότους. Εἰς τὸ μεγάλον καὶ ἐπιτακτικὸν τοῦτο ἔργον συμβάλλει ἡ Θεολογικὴ Σχολὴ διὰ τῆς μορφώσεως κληρικῶν ἀνταξίων «τῶν μεγάλων παραδόσεών μας καὶ τῆς ἀνεκτιμήτου ἐθνικοθρησκευτικῆς ἡμῶν κληρονομίας». Εἰς τὴν τελετὴν τῶν ἐγκαινίων παρέστη μεταξὺ ἄλλων καὶ ὁ ἀντιπρόσωπος τοῦ Κυβερνήτου Μασσαχουσέττης κ. Charles Gibbon, πρόεδρος τῆς Βουλῆς τῆς Πολιτείας τῆς Μασσαχουσέττης, ὁ ὁποῖος ὡμίλησεν δι' ὀλίγων, ἐκφράσας τὰ συγχαρητήριά του διὰ τὴν πρόοδον τῆς Θεολογικῆς μας Σχολῆς. Ἡ τελετὴ τῶν ἐγκαινίων ἔληξε διὰ ἐπιμνημοσύνου δεήσεως ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου εἰς μνήμην τῶν Εὐεργετῶν, Προστατῶν καὶ Ἀδελφῶν τῆς Σχολῆς μας.

Κατὰ τὴν ὡραίαν αὐτὴν τελετὴν προσέφερον πρὸς ἐνίσχυσιν τῆς Σχολῆς οἱ κάτωθι ὁμογενεῖς:

Θεόδ. Ἀναγνωστόπουλος $1,500, Γ. Ἀλεβίζος $500, Mary Dowd (Συρία) $10,000, Ἰω. Διᾶκος $1,000, Charles Gibbon $100, Ἰω. Θεοχάρης $100, Ν. Καζάνας καὶ Υἱὸς $1,500, Χρῆστος Καντιάνης $500, Πέτρος Κόντας $1,000, Κ. Κοτσιλίμπας $1,000, Ε. Καραβαγγέλης $1,000, Ἰω. Κοτσιλήμπας $1,000, Π. Κοντάκης $5,500, Ν. Μουστάκης $1,000, Ν. Νέλλος $100, αἰδ. Γ. Οἰκονόμου $1,000, Πρεσβυτέρα Παπαθεοδώρου $100, Σπ. Πόντης $3,000, Ἀντώνιος Πάππας $5,000, Ἀδελφότης Μαλβέων $2,500, Σπ. Σκούρας $2,500, Κ. Σκοῦλος $2,500,

Δ. Ταβλᾶς $1,000, Δ. Ταλάντης $1.000, Γ. Τσαγκαρέλης $3,000, Π. Χαστούπης $4,000, Ἀ. Χήνης $1,000. Σύνολον $52,400.

Πρὸς ὅλους τοὺς ἀνωτέρω εὐγενεῖς δωρητὰς ὁ Σεβ. Ἀρχιεπίσκοπος Ἀμερικῆς κ. Μιχαὴλ ἐξέφρασε τὴν εὐγνωμοσύνην τῆς Ἀρχιεπισκοπῆς καὶ τῆς Θεολογικῆς Σχολῆς.

—Διωρίσθησαν τελευταίως εἰς τὴν Θεολογικὴν Σχολὴν ὁ Δρ. Χ. Ἀντωνιάδης, καθηγητὴς τοῦ Πανεπιστημίου τοῦ Harvard καὶ ὁ κ. Χρῆστος Βρυωνίδης, πρώην διευθυντὴς τῆς Συμφωνικῆς ὀρχήστρας τῆς Νέας Ὑόρκης «Βαβυλὼν» καὶ καθηγητὴς τῆς Μουσικῆς εἰς τὸ Union Theological Seminary.

ΓΡΑΦΕΙΟΝ ΕΦΗΒΟΥ ΝΕΟΛΑΙΑΣ

—Τὸ Σάββατον τῆς 16ης Ὀκτωβρίου ἔλαβε χώραν εἰς τὴν πόλιν New Haven, Conn., τὸ τρίτον ἐτήσιον συνέδριον τῆς Ἐφήβου Νεολαίας τῶν Κοινοτήτων Νέας Ἀγγλίας. Τὸ Συνέδριον διωργάνωσε τὸ τμῆμα τῆς Ἐφήβου Νεολαίας τῆς Κοινότητος «Ἁγία Βαρβάρα», τῇ καθοδηγήσει τοῦ ἱερατικοῦ προϊσταμένου αὐτῆς Αἰδεσ. Γεωργίου Κεράμα. Ἄνω τῶν τριακοσίων νέων καὶ νεανίδων προσῆλθον εἰς τὸ Συνέδριον τοῦτο ἀπὸ διάφορα μέρη τῆς Νέας Ἀγγλίας. Παρευρέθησαν δὲ καὶ ἔλαβον μέρος οἱ Αἰδεσ. Ἱερατικοὶ Προϊστάμενοι: Αἰδεσιμ. Κ. Χατζηλάμπρου, Bridgeport, Conn., Φ. Σαλτῆς, Stamford, Conn., Ν. Παπαγεωργίου, Hartford, Conn., Γ. Κεράμας, New Haven, Conn., Σταμ. Ἀντωνίου, Somerville, Mass., Γ. Δημητρακόπουλος, Norwich, Conn., Ἀντ. Σορρῆς, Webster, Mass., Ἐμμ. Μεταξᾶς, Watertown, Mass., Γ. Μπακόπουλος, Boston, Mass., Ἀθαν. Μεταξᾶς, Cambridge, Mass., Βασίλ. Κεχαγιᾶς, New London, Conn., καὶ Κωνστ. Λεφτέρης, Ansonia, Conn. Ἐπίσης ὁ Διευθυντὴς τοῦ Γραφείου Νεολαίας τῆς Ἱ Ἀρχιεπισκοπῆς κ. Νικόλαος Ἠλιόπουλος ὡς καὶ ἀρχηγοὶ ὁμάδων, Σύμβουλοι Δ. Συμβουλίων καί τινες τῶν γονέων, οἵτινες τρέφουν ζωηρὸν ἐνδιαφέρον ὑπὲρ τῆς νέας ἡμῶν γενεᾶς.

Ἐλήφθησαν αἱ κατωτέρω ἀποφάσεις:

Σχετικῶς μὲ τὸ ζήτημα τῆς θρησκευτικῆς καταρτίσεως τῆς νεολαίας συνεστήθη ὁ τακτικὸς ἐκκλησιασμὸς καὶ ἡ μετάληψις τῶν Ἀχράντων Μυστηρίων, καθημερινὴ μελέτη τῆς Ἁγίας Γραφῆς, ὑπηρεσία εἰς τὸν Ναὸν καὶ παρακολούθησις τοῦ θρησκευτικοῦ προγράμματος τῆς Ἀρχιεπισκοπῆς καὶ τῆς τοπικῆς Κοινότητος.

Ὑπεδείχθησαν διάφοροι ἀθλητικαὶ καὶ ψυχαγωγικαὶ δράσεις καὶ ἀπεφασίσθη, ὅπως χάριν εὐκολίας διαιρεθῇ ἡ Νέα Ἀγγλία εἰς τρία τμήματα, ὥστε νὰ ἐπιτυγχάνεται καλύτερον ἡ συνεργασία.

Ὡρίσθη, ὅπως ἀρχίσῃ ἐφέτος τὸ πρῶτον καλαθοσφαιρικὸν πρωτάθλημα (Basketball Tournament) Νέας Ἀγγλίας. Θὰ διεξαχθῇ δὲ εἰς τρία τμήματα. Τὸ πρῶτον τμῆμα μὲ κέντρον τὴν Κοινότητα Worcester, Mass., τὸ ὁποῖον καὶ θὰ ἀναλάβῃ τὴν διοργάνωσιν τοῦ τοπικοῦ πρωταθλήματος μὲ ἐπὶ κεφαλῆς τὴν ὁμάδα τοῦ Worcester, Mass., τὸ δεύτερον τμῆμα μὲ κέντρον τὴν Κοινότητα τοῦ New Haven καὶ μὲ ἐπὶ κεφαλῆς τὴν ἀθλητικὴν ὁμάδα τῆς ἰδίας πόλεως. Διὰ τὴν τρίτην περιφέρειαν τῶν Βορείων Πολιτειῶν δὲν ἐλήφθη ἀπόφασις ἐπὶ τοῦ παρόντος.

Ἀπεφασίσθη ἐπίσης ὅπως τὸ Τέταρτον Συνέδριον τῆς Νεολαίας λάβῃ χώραν εἰς τὴν πόλιν Springfield, Mass., ἔνθα τὸ 1932 ἤρχισε τὸ κί-

Ἐκδηλώσεις Τιμῆς

Τὴν 28ην Σεπτεμβρίου διὰ σεμνῆς καὶ ἐπιβλητικῆς τελετῆς ἀνεκηρύχθη εἰς διδάκτορα τῆς Θεολογίας τοῦ περιφήμου Πανεπιστημίου Yale ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος Ἀμερικῆς Κος Μιχαήλ. Κατὰ τὴν τελετὴν ἐτιμήθησαν διὰ τοῦ ἰδίου διπλώματος καὶ τέσσαρες ἄλλοι ἐπιφανεῖς ἐπιστήμονες καὶ ἀρχηγοὶ ἐκκλησιῶν, μεταξὺ τῶν ὁποίων καὶ ὁ Ἀρχιεπίσκοπος Καντουαρίας Hon. Geoffrey Francis Fisher. Ἡ ἐκλογὴ ἐγένετο κατὰ τρόπον, ὥστε ἑκάστη Ἤπειρος νὰ ἐκπροσωπηθῇ ἀπὸ ἕνα διακεκριμένον πρόσωπον. Διὰ τὴν ἐκπροσώπησιν τῆς Ἀμερικῆς ἐξελέγη ὁ Σεβασμιώτατος Κος Μιχαήλ.

Τὸν Σεβασμιώτατον παρουσίασεν εἰς τὸν πρόεδρον τοῦ Πανεπιστημίου Dr. A. W. Griswold, ὁ ἐπίσκοπος Sherill, προεδρεύων ἐπίσκοπος τῆς ἐν Ἀμερικῇ Ἐπισκοπελιανῆς Ἐκκλησίας. Ὁ Dr. A. W. Griswold ἐπέδωσεν τὸ δίπλωμα διὰ τῶν ἑξῆς λόγων: «Ἀρχιεπίσκοπε Μιχαήλ, διακεκριμένε ἐπιστήμονα καὶ ἱεροκήρυκα, ὑπηρέτησες τὴν Ὀρθόδοξον Ἐκκλησίαν τῆς Ἀνατολῆς ὡς ἱερεὺς εἰς Λονδῖνον, ὡς Μητροπολίτης τῆς Ἀποστολικῆς ἕδρας Κορινθίας κατὰ τὴν διάρκειαν δυσκόλων ἐτῶν, καὶ τώρα ὑπηρετεῖς ὡς Ἀρχιεπίσκοπος εἰς τὸν Νέον Κόσμον. Ἀφιερωμένε ἐργάτη τοῦ ποιμνίου ποὺ σοῦ ἐνεπιστεύθησαν, εἰργάσθης ἐπίσης διὰ τὴν προαγωγὴν τῆς κατανοήσεως μεταξὺ Ἐθνῶν καὶ Ἐκκλησιῶν. Τὸ Πανεπιστήμιον Yale, μὲ ὑπερηφάνειαν τιμᾷ τὰς πολλάς σου προσφορὰς εἰς τὴν ὑπηρεσίαν τῆς Ἐκκλησίας καὶ εἰς τὴν συναδελφωσύνην τῆς Ἀνθρωπότητος καὶ ἐπιδίδει εἰς σὲ τὸ δίπλωμα τοῦ διδάκτορος τῆς Θεολογίας.»

Τὸ ἑσπέρας τῆς ἰδίας ἡμέρας ὁ Πρόεδρος τοῦ Πανεπιστημίου παρέθεσεν εἰς τὸν οἶκον του τιμητικὸν δεῖπνον πρὸς τιμὴν τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου καὶ τριάκοντα ἄλλων ἐπιλέκτων προσωπικοτήτων.

νημα τοῦτο τῆς ἐφήβου καὶ ὡρίμου νεολαίας, ὅπερ καὶ υἱοθετήθη ἀπὸ τετραετίας ὑπὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

ΧΕΙΡΟΤΟΝΙΑ

—Τὴν 8ην Ὀκτωβρίου ἐν τῷ Παρεκκλησίῳ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ἔλαβε χώραν ἡ εἰς Διάκονον χειροτονία τοῦ Θεολόγου Ἀχιλέως Α. Σιάγκρη. Τὴν χειροτονίαν ἐτέλεσεν ὁ Θεοφιλ. Ἐπίσκοπος Ὀλύμπου καὶ Πρωτοσύγκελλος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς κ. Δημήτριος.

—Τὴν 12ην ἰδίου καὶ ἐν τῷ Καθεδρικῷ Ναῷ τῆς Νέας Τόρκης ἐγένετο ἡ χειροτονία αὐτοῦ εἰς Πρεσβύτερον ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου κ. Μιχαήλ. Ὁ Αἰδεσ. Σιάγκρης ἀνέλαβεν ἀμέσως καθήκοντα Ἱερατικοῦ Προϊσταμένου εἰς τὴν Κοινότητα Ἁγίου Δημητρίου, Warren, Ohio.

Τοιουτοτρόπως προσετέθη ἕνας νέος λευΐτης εἰς τὰς τάξεις τοῦ Ὀρθοδόξου κλήρου τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας, ἐν τῷ προσώπῳ τοῦ ὁποίου οἱ χριστιανοί μας θὰ εὕρουν τὸν ἀληθῆ πνευματικὸν πατέρα, τὸν ἐκλεκτὸν θεολόγον καὶ τὸν ἄριστον συγγραφέα. Ἄριστον παρελθόν, λιπαρὰ θεολογικὴ μόρφωσις καὶ συγγραφικὸν ἔργον προοιωνίζουν ἀγαθὴν τὴν ἐξέλιξιν τοῦ Ἀχιλλέως Α. Σιάγκρη.

ΔΙΟΡΙΣΜΟΙ

Διωρίσθησαν οἱ Αἰδεσιμώτατοι Γεώργιος Βλαχόπουλος εἰς Oakland, Calif., Ἀχιλλεὺς Σιάγκρης εἰς Warren, Ohio, Βασίλειος Ἀποστολόπουλος εἰς Pocatello, Idaho, Ἀνδρέας Κλεαμενάκης βοηθὸς ἱερεὺς εἰς τὴν Κοινότητα τῆς Κοιμήσεως τοῦ Σικάγου, Πέτρος Ρεμοῦνδος εἰς Rochester, N. Y., Ἀθανάσιος Χάραρης εἰς Albuquerque, N. M., καὶ Δωρόθεος Νεαμονιτὸς εἰς Wheeling, W. Va.

ΝΕΑ ΒΙΒΛΙΑ

ΧΡΙΣΤΙΑΝΙΣΜΟΣ ΚΑΙ ΦΙΛΟΣΟΦΙΑ. Ἀρχιμ. Εὐσεβίου Α. Παπαστεφάνου, Th.D. Ἀθῆναι, 1954. Σελ. 45.

Η ΟΥΣΙΑ ΤΟΥ ΘΡΗΣΚΕΥΤΙΚΟΥ ΛΥΡΙΣΜΟΥ. (Εἰσαγωγὴ στὴ θρησκευτικὴ ποίησι τοῦ Σήφη Κόλλια — Μελέτη). John P. Anton, Ph. D., Καθηγητοῦ τῆς Φιλοσοφίας εἰς τὸ Πανεπιστήμιον τοῦ New Mexico. Albuquerque, N. M., 1954. Pp. 32.

Εἰσπράξεις Ἀκαδημίας Ἁγίου Βασιλείου

Ἰούλιος—Αὔγουστος

A. GENERAL

D. C. Divry, Inc., New York, N. Y., $50.00; Rev. N. C. Voutsinas, Gloversville, N. Y., $5.00; Plato School, Assumption G. O. Church, Chicago, Ill., $16.00; St. Nicholas Serbian Orthodox Church, Steelton, Pa., $20.00; Academy Grill, Peekskill, N. Y., $10.00; Dr. and Mrs. M. P. Peters, Rocky Hill, Conn., $25.00; Philoptochos Greek Church Society, Paterson, N. J., $80.00; Mr. Const. Serviades, Chicago, Ill., $25.00; Federation of Philoptochos Societies of Western States $300.00; Mr. Michael Chakeris, New York, N. Y., $30.00; Mr. Nick Anisis, Brooklyn, N. Y., $120.00; Mr. Kleo Tsiokos, Mahanoy City, Pa., $50.00; Mr. James N. Karahalios, Hartford, Conn., $10.00; Mr. George Colias, Waco, Texas, $30.00; Mr. Nicholas Tsapatsaris, c/o Rev. D. Sgouros, Lowell, Mass., $5.00; Mrs. Helen Balis, Roslindale, Mass., $25.00; Mr. John Giantis, Brighton, Mass., $10.00; Mr. J. Talantis, Columbus, Miss., $100.00; Mr. Panagiotis Scordelis, Fairfield, Conn., $50.00; Mr. Louis Pappas, Montreal, Can., $45.00; Mr. Spyros Skouras, New York,

(Continued on page 23)

ΕΛΛΗΝΙΚΟΙ ΠΑΛΜΟΙ ΤΩΝ ΑΠΟΔΗΜΩΝ ΤΗΣ ΑΜΕΡΙΚΗΣ. (Τὰ Πενηντάχρονα τοῦ Δ. Καλλιμάχου). Σήφη Γ. Κόλλια, Ἱεροκήρυκος Ἱερᾶς Ἀρχιεπισκοπῆς Β. καὶ Ν. Ἀμερικῆς. Νέα Τόρκη, 1954. Σελ. 31.

«Τὸ τεῦχος αὐτὸ εἶναι περισσότερο ἀπὸ τιμητικὴ ἐκδήλωση καὶ ἀναγνώριση, πρὸς τὸν ἄνθρωπο ποὺ πενῆντα συναπτὰ χρόνια ἀγωνίσθηκε πιστὰ κι' ἀφωσιωμένα ἐπάνω στὶς ἐθνικοθρησκευτικές μας ἐπάλξεις, σὰν ἄξιος θεμελιωτὴς μιᾶς συνειδητοποιημένης μάχης, ποὺ στέλνει σὲ μᾶς τοὺς νεώτερους τὴν λάμψη τῆς ἀκαταλύτου μνήμης. Εἶναι εὐγνωμοσύνη. . . .

Ὁ πατὴρ Δ. Καλλίμαχος κράτησε πενῆντα ὁλόκληρα χρόνια τὸ ὅπλο στὴ μάχη, τὴν πέννα τοῦ δημοσιογράφου, τὸ Σταυρὸ τοῦ ἁγιαστῆ Ἱερέα καὶ τὴν Σημαία — ἰδέα τῆς ἠρωϊκῆς μας καὶ ἠρωοτόκου Πατρίδος γιὰ νὰ ἐμπνεύση, γιὰ νὰ στηρίξη, γιὰ νὰ διδάξη γόνιμα καὶ σὲ ὧρες ποὺ τ' ἀντίμαχα πάθη κύκλωναν ἀπειλητικὰ τὴν ὁμογένεια καὶ σὲ στιγμὲς γεμᾶτες διδαχή, ἔξαρση καὶ μεγαλεῖο». (Ἀπὸ τὸν πρόλογο τοῦ βιβλίου).

JESUS AND HIS TIMES. By Daniel-Rops. Translated from the French by Ruby Millar. E. P. Dutton & Co., Inc. New York, 1954. Pp. 615.

"Daniel-Rops recreates both the geographical and the historical background in a way which makes many incidents of Jesus' life much more understandable and significant. From the Nativity to the Resurrection the passage of events is reconstructed with both a panoramic sweep and also careful attention to detail. The reader seems almost to breathe the very air of Palestine and to walk with Jesus by the lakeside and in the fields and the city streets."—*Religious book Club.*

SAVING YOUR MARRIAGE. By Evelyn and Sylvanous Duvall. Public Affairs pamphlet No. 213.

ΠΕΡΙΟΔΙΚΑ

ΕΚΚΛΗΣΙΑ. Ἀριθ. 17-18. 1-15 Σεπτεμβρίου, 1954. Ἀθῆναι.

ΑΚΤΙΝΕΣ. Τεῦχος 152. Σεπτέμβριος, 1954. Ἀθῆναι.

ΚΙΒΩΤΟΣ. Ἀριθ. Φύλλου 33. Σεπτέμβριος, 1954. Ἀθῆναι.

ΑΝΑΠΑΑΣΙΣ. Περίοδος Β'. Ἀριθ. Φύλλου 21. Σεπτέμβριος, 1954. Ἀθῆναι.

ΚΡΙΚΟΣ. Ἀριθ. 45. Σεπτέμβρ., 1954. London, England.

ΖΩΗ. Ἀριθ. 1920. Ἀθῆναι.

THE LIVING CHURCH. October, 1954.

AMERICAN LUTHERAN. Oct., 1954.

ΚΟΙΝΟΤΙΚΑ ΠΕΡΙΟΔΙΚΑ

THE ANNUNCIATION. Official organ of the Greek Orthodox Community of Atlanta and Western Georgia. No. 7. September, 1954.

THE COMMUNITY HERALD. Official bulletin of the Greek Orthodox Community "Evangelismos," Baltimore, Md. No. 7. September, 1954.

THE WAY. St. Demetrios Greek Orthodox Church, Jersey City, N. J. October, 1954.

THE BULLETIN. Τὸ μηνιαῖον περιοδικὸν τῆς Κοινότητος Ἁγίου Κωνσταντίνου, Richmond, Va. Volume I, No. 1. September, 1954.

HOLY CROSS. Bulletin of the Holy Cross Greek Orthodox Church, Pittsburgh, Pa. Vol. One, No. 5. September, 1954.

ΘΑΝΑΤΟΙ

Ἀπεβίωσεν ὁ Αἰδ. Παρθένιος Κομνηνός, ἱερατικὸς προϊστάμενος τῆς Κοινότητος Mobile, Ala.

Ὁ ἀείμνηστος ἦτο ἐκ τῶν καλλιτέρων ἱερέων τῆς Ἀρχιεπισκοπῆς. Εὐσεβέστατος καὶ τακτικώτατος εἰς τὸ ἱερόν του καθῆκον. Ἐχρημάτισε διάκονος τοῦ ἀειμνήστου Ἀρχιεπισκόπου Ἀμερικῆς Ἀλεξάνδρου καὶ τοῦ νῦν Οἰκουμενικοῦ Πατριάρχου. Ὡς ἱερεὺς ὑπηρέτησεν εἰς τὴν Κοινότητα Fall River, Mass., ὅπου ἀφῆκε τὰς ἀγαθοτάτας τῶν ἀναμνήσεων διὰ τὴν μέχρις αὐτοθυσίας ἱερατικήν του ὑπηρεσίαν. Ἡ Ἐκκλησία καὶ δὴ ἡ Ἱερὰ Ἀρχιεπισκοπὴ Ἀμερικῆς Β. καὶ Ν. στεροῦνται ἑνὸς τῶν ἀρίστων λειτουργῶν των.

Learn About Your Faith - II.

From Topic To Topic

By Rev. LEONIDAS C. CONTOS
Los Angeles, Calif.

What place does oral or spoken tradition have in the Eastern Church?

The Orthodox Church derives her teachings from two sources: Holy Writ and Holy Tradition. In the Orthodox viewpoint the two are of equal value and authority and complete each other. Since the Apostles wrote their various books for different reasons, it is inconceivable that the brief accounts of each should contain all of the teachings of our Lord, which at first were transmitted by word of mouth. Consequently, tradition complements the written word; is, in fact, older than Scripture.

When we speak of Holy Tradition, we do not mean every tradition, but only as much as refers to the doctrines of the Faith which are not made explicit in Holy Scriptures. Or, in the words of St. Vincent of Lerins (450), we hold as tradition "what at all times, in all places, by all, has been believed." This formula is generally accepted as establishing the universality of oral tradition, which is essential in completing Scripture as well as interpreting the more obscure references in Scripture.

St. Paul writes, "Brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." (2 Thess. 2:15) In addition, many of the Church Fathers, such as Basil, Irenaeus, always appeal to Holy Tradition as one of two equally authentic and equally important sources of truth.

What are the Ecumenical Councils?

In a very real sense the Ecumenical Councils are and have ever been the supreme authority of the Church. In keeping with the representative character of the Church's administrative structure, these synods — synod meaning a "coming together" — began almost immediately after the Church emerged from the catacombs. Constantine the Great convoked the first Council at Nicaea in 325; his purpose was to bring peace to the Church, then warring within itself over the intricate issues of Christ's true nature. Similar theological controversies and administrative problems were settled by later councils in the same way at intervals of from twenty to more than a hundred years through four centuries.

Bishops from the whole Church comprised these councils. At the 6th, held in Constantinople in 680, only 160 were present. The 4th Council, on the other hand, which convened at Chalcedon in 451, was composed of 630 representatives. In any event these men represented the whole Church, and they traveled from the far corners to contemplate the deep and disturbing questions that occupied the minds of the great thinkers. After each matter had been discussed with infinite patience and care, the conclusions were exactingly defined and presented as the true teachings of the Church. If they were found to be in accord with Holy Scripture and Sacred Tradition, they were considered infallible and so pronounced.

We see then, that from the very beginning of her officially recognized existence, the fourth century, the Church's only infallible judge has been the Ecumenical Council, guided and inspired by the Holy Spirit. As a matter of course, each subsequent synod confirmed the conclusions and pronouncements of the previous one; thus the doctrinal system of the Church evolved slowly over a period of hundreds of years. The 7th Council, held in Nicaea in 787, is the last one accepted by the Orthodox Eastern Church as truly ecumenical, i.e., reflecting the inspired and infallible teachings of the entire Christian Church. While no subsequent synod has ever corroborated the finds of this council, which considered chiefly the matter of the veneration of icons, they have been firmly established by long centuries of tradition. It is for this reason that the Church of the East, having remained steadfast to the teachings of the Ecumenical Councils, is known as Orthodox, also as the Church of the Seven Councils.

The Importance of Sunday School

By ANDREW P. VANCE
Greek Orthodox Youth of America
National Chairman

Below appears one from a series of speeches delivered on the program "The Voice of the Archdiocese" over WBNX Station. Date: Sunday, October 24; time: 2:45.

In Chapter 22, line 6, of Proverbs it is written: **"Train up a child in the way he should go, and when he is old he will not depart from it."** I'd like us to think just a little bit more about what these two sentences mean — what their thoughts portend.

When I speak of the importance of sending one's children to Sunday School of your local Greek School I, of course, mean to the Orthodox Community. One would think that, that was an obvious statement. But, my dear friends, unfortunately that is not so. Many of our Sunday Schools do not have the number of students they could have — they should have. It is indeed lamentable that some parents do not take the trouble to send their children to these religious classes — and I wonder if they realize that they are committing a sin to their children when they do not do so.

But all the children absent from our Sunday Schools are not sitting at home waiting for their parents to arise on a Sunday morning — many of them have been dutifully taken to Sunday School — but to a Sunday School conducted by the neighborhood Protestant or Roman Church. These parents have the mistaken idea that any Sunday School is permissible for their children. This is not so. "Train up a child in the way he should go, and when he is old he will not depart from it," say the Proverbs. Orthodoxy has maintained through the centuries the true and undefiled faith — it is the doctrines, the holy traditions, and the truths of the Undivided Church which your child must learn — not the variants that have crept into the other Faiths. That which he learns in his childhood he will long remember — that is why the Lord said, "Suffer the little children to come unto me." The impressionism of a child's mind has been recognized from the days of Socrates and Plato — has been exploited for their evil purposes by the Nazis and the Communists.

The changes which have crept into some of the other Christian faiths are fundamental. Many an unhappy parent who wonders in future years when his child leaves the Orthodox fold what the cause was, has only himself to blame for the seeds were sown in his child's youth.

Varied have been the excuses for sending children to other Sunday Schools than that of the Greek Orthodox Church. Some used to complain of the language difficulty when the schools were conducted in Greek. But for some years now the Sunday Schools have been conducted in English or bi-lingually, and the Archdiocese has published an extensive set of Sunday School books and aids in English. The only other excuse was or is that of distance, but you know for many people it would require only fifteen minutes or so additional to take the child to the Greek Church — and it is worth every bit of that extra time to insure that your child will be exposed to Orthodoxy—truth—that it will be the guide of its life.

In some cases, because of illness or because the family lives in a town without a Greek Church, the parent does send a child to the Sunday School of another Faith. When that is necessary then it is the *duty* of every parent to make sure that the child knows what the Orthodox Church teaches and believes — that the differences are explained. He must be impressed with and made proud of the fact that his Church has kept the faith undefiled.

Parents, you have the awesome responsibility of the religious training of your children — it is more than a training in a Faith or a Rite — it is training in a Way of Life. You must not fail your child — or you will fail yourselves. Where a Greek Orthodox Sunday School is available you must see to it that your children have that chance at formal religious education, as well as you must see to it that every day of their youth you impress on them the Christian principles of living.

Report On The 4th G.O.Y.A. Conference - II.

(Minneapolis, Minn., August 22nd to 27th)

By PETER H. PALEOLOGOS
Public Relations Director
Silver Springs, Md.

The Committees

In their undertaking of studying problems of national and local significance the delegates were divided into committees in order to facilitate their deliberation. The committees were: Constitution, Financial, Publication, Archdiocesean Programs (Greek Schools, Decadollarion, Brookline Seminary), Sunday Schools, St. Basil's Academy, Choirs, Junior Youth, Public Relations, Local Activities, National Religious Education, National Projects, and Resolutions.

The reports of the Financial, Constitution, and Publications Committees are of interest primarily with members of the organization since they deal with internal affairs. The other reports, which are briefly summarized below, are of interest to others than G.O.Y.A. members, or GOYANS as we call ourselves, since they deal with basic fundamentals of propagating our faith or with public acceptance programs, essential to any organization.

National Choir

The National Choir Committee reported on points which were drawn up in Birmingham, Ala., last year. They were the listing on index cards of all available published Greek Folk Song and Ecclesiastical Music which will be made available to all choirs; the selection of Dr. James Aliferis, Mr. Frank Desby, Mrs. George Gallos as the Music Editorial Board who would select appropriate manuscripts for publication; and the report of the findings of this questionnaire to send to all choirs.

As a result of the questionnaire the Choir Committee recommended to the conference that a Choir Director's handbook be printed listing the changes for Feast Days, Lent, etc., or in other words a "Typikon"; a publication to be mailed upon request by choir directors to give them a better understanding of choral problems, a periodic list of music and materials available for purchase to church choirs as compiled by the above mentioned Editorial Board. Another recommendation was that the Editorial Board assist the "Books for Brookline" by purchasing at least one copy of all published Greek Ecclesiastical and Greek Folk Music for the library.

Archdiocesean Programs

The report of the Archdiocesean affairs dealt with the Greek Schools, Decadollarion and Holy Cross Seminary.

Recognizing the need and importance of the perpetuation, development, and support of the Greek School as an important aid to the understanding of the Orthodox principles and to Greek culture in the recognition of the impact of Greek culture upon the American life, the Committee recommended that local chapters of G.O.Y.A. aid their schools with the permission of local church and/or school boards.

The Committee pointed out that each GOYAN had a moral and spiritual obligation to pay his dues to the Archdiocese. Further, the Committee suggested that the National Council designate some local chapter to study the number and the regional dispersement of Goyans making payments to the Decadollarion. Also, the dissemination of information media containing the uses to which this money is being used should be prepared and distributed to all chapters.

No extensive comments will be made on the Brookline Drive, since a complete report will be given in the next issue of *The Orthodox Observer*.

Sunday School

The Sunday School Committee recommended that a National Committee for Sunday Schools be set up to formulate curricula to meet the standards of present day Sunday School departments and the printing and distribution of Sunday School materials. This committee would consist of nine members, representing clergy, educators, and experienced Sunday School teachers. This committee would be under the direction of Mr. Phocas Angelatos. Other recommendations of the committee were for the extension of the Sunday School Teachers Seminar held annually at St. Basil's Academy to at least two or three sessions, thereby encouraging more teachers to avail themselves of these seminars. Besides seminars, workshops in each Diocese should be sponsored by the Diocese.

G.O.Y.A. to Assist St. Basil's

The committee felt that the membership of G.O.Y.A. should be better informed of the purposes and needs of St. Basil's and to assist them in carrying out their work. It was recommended that the Archdiocese Public Relations Of-

fice provide additional information to the local chapters.

Junior Youth

Junior Youth was the consideration of another committee. In their report they suggested that a drive be sponsored in conjunction with Mr. Eliopoulos of the National Youth Office to encourage as many young Greek Orthodox under the age of 18 to either organize a Junior Youth Club or join an existing one. The senior organization of G.O.Y.A. should, wherever possible, assist their local parish priest in the program of Junior Youth .

Local Activities

The Committee on Local Activities suggested several ideas which each club could undertake in religious, social and athletic activities on local, district and national levels. They also suggested an activities calendar with projects for clubs to consider.

Public Relations

The Public Relations Committee concerned itself with ways and means of promoting the Greek Orthodox Faith and the Greek Orthodox Youth of America through all available media. It also suggested that each local club institute a local Public Relations Committee to establish rapport with the Orthodox and non-Orthodox in their area.

Resolutions Committee

Tributes were paid by the Resolutions Committee to all who aided the Conference, to the speakers, and to press. The Resolutions Committee resolved the following: That the National Council appoint a committee to study, in cooperation with the Archdiocese, means of forming an organization of lay men and women of Greek Orthodox Faith over the age of 35; that the Greek Orthodox Youth of America join with all National Service Organizations in their coordinated effort in combatting Juvenile Delinquency, since Juvenile Delinquency has become a major problem in America; that the official motto of G.O.Y.A. be, "Live Your Orthodox Faith": that the Fourth National Conference of the Greek Orthodox Youth of America are in sympathy and accord with the principles of the World Council of Churches which met in Evanston, Ill.; that the Greek Orthodox Youth of America are in sympathy with the problems of their fellow Orthodox Christians in Cyprus; that the Greek Orthodox Youth of America reiterate their desire to observe the canon laws of the Church regarding the observance of the Sabbath and special religious holidays by not holding dances or other related social activities.

National Projects

The National Projects Committee was charged with the consideration of several projects to be carried out on a national level and with the further duty of making special recommendations. The projects are as follows:

The Armed Services project had been assigned to the chapters in Washington, D. C., and Annapolis, Md., to study the problem of what could be done for the Greek Orthodox servicemen to supply them with religious material and to obtain permission from the Armed Forces to use E. O. (Eastern Orthodox) on their identification tags.

Albuquerque, N. M., had been assigned to the project, "Operation Welcome," the problem of mixed marriages. A more complete report will be given later in this publication.

The Eastern Orthodox Youth Council report dealt with the active participation of the Greek Orthodox Youth of America in the Eastern Orthodox Youth Council for the purpose of solving problems common to the various Orthodox groups.

Having considered several types of memorials, the National Memorial Committee recommended that the National Council investigate the possibility of erecting a chapel at Holy Cross Seminary dedicated to the Greek Orthodox Immigrant.

A trip to the Holy Lands, Europe and to the Patriarchate in Constantinople and Greece was considered by the Pilgrimage Committee.

The Committee on National Projects recommended that the incumbent chairman of the National Council as well as the chairman-elect attend the Clergy-Laymen Convention in Savannah, Ga., week of October 24, 1954.

National Religious Education

The National Religious Education Committee submitted that all clubs should be urged to bring in as much religious flavor to their organization as possible by opening and closing their meetings with prayers or hymns or both; to set up bookstands with religious pamphlets and books; to establish a religious library; that Bible classes be instituted; that group Communions followed with Communion Breakfasts be encouraged; Vesper-lectures, panel discussions be followed that the organizations sponsor religious retreats, and religious weekends; and that each Goyan endeavors to be a paid-up member of his church.

Possibly the most significant decision of this committee and of the whole conference in conjunction with its adoption of the motto, "Live Your Orthodox Faith," is the adoption of "The Orthodox Way," which is as follows:

1. I will attend church every Sunday (except for serious illness) and faithfully observe the Holy Sabbath as defined by the Canons of the Church.

2. I will faithfully practice the Sacrament of Confession.

3. I will receive Holy Communion frequently.

4. I will devote some time daily

(Continued on page 21)

FOR THE PROMOTION OF YOUR COMMUNITY

May I Have A Book, Please?

By Rev. DEAN TIMOTHY ANDREWS
Librarian, Greek Theological School
Brookline, Mass.

The Eastern Orthodox Church is fully mindful of the need to have informed adherents and realizes that it can go forward and upward only to the extent its members are informed.

One of the many ways that a church can keep its members informed and active is with a church library. Whether a church is large or small, its members take part in many activities, even in a single month. Planning these activities carefully, helps guarantee their success. A well-selected book collection will help each church worker plan and expand his or her work.

Planning the Library

Every community should and can have a library. Each community should have a library to suit its special needs. Its size, its uses and its administration will depend largely upon the needs and activities of the community itself.

A few general hints can be useful in setting up the library. Select only those books your church can afford and which meet its needs. The size is not the most important factor. Remember that a library is good only if it is used and serves its parishioners. Some churches have as many books in their total collections as they have members. The collection should have a variety of books to take care of its church's every needs and interests. It is better to have a few books which circulate among readers rather than many that merely fill up shelves. Buy books regularly — it is better to buy a few books each month than to buy a large number of books once or twice a year. A few new books added regularly will help maintain interest. Don't buy books that can or should be obtained from your public library. Remember that your church library shouldn't compete with the public library but should supplement it. A public library serves general needs only.

Book Topics

Certain subjects should very definitely be included regardless of the size of the library. At the very first, the arrangement needs only to be alphabetical according to author. As the library increases in size, a rough arrangement according to topic can follow. This arrangement will suffice for a library of not more than 750 books.

Book Arrangement

Orthodox Church History
Orthodox Church Worship (liturgy, sacraments, church architecture, vestments, music)
Orthodox Beliefs and comparison with other churches
Church Administration and Finance
Sunday School Work
Greek School and Greek Language
Philoptochos Societies
Choirs
About the Bible
About Ourselves and Others
The Higher Life
General Reference Books

An article on the church library should include lists of books, but because of the fact that each church has its own unique needs only a few general books will be listed.

The books on Orthodoxy can be chosen from the Bibliography on the Eastern Orthodox Church published by the Archdiocese two years ago. The English versions of the Bible are many, but none is authorized by our church. However, those whose literary style make them more usable are the King James version, the New American version,

Does God Answer Prayer?

By Rev. ANTHONY CONIARIS
Minneapolis, Minn.

"If God answers prayer, why did He let my little girl die? If God answers prayer, why doesn't He heal me of my sickness? Why does He let me suffer so? If God answers prayer, why doesn't He stop wars? Why didn't He bring my son back? Why does He let polio destroy my little boy's body?"

These and many other questions prompt us to ask, "Does God answer prayer?"

Turning to the Bible we see that God makes certain promises to the effect that He *always* answers prayer:

"Whatsoever ye shall ask in my name, that I will do." (John 14: 13)

"If ye ask anything of the Father, He will give it to you in my name." (John 16:23)

"What man of you, if his son asks him for a loaf, will give him a stone? Or if he asks for a fish, will give him a serpent? If you then who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him?" (Matt. 7:9-11)

God, then, promises an answer to every prayer. Who is more trustworthy than God? If we take a gentleman at his word, much more ought we to take God at His word. Who is to be trusted more than Truth Itself: God?

God answers prayer, but He does not give the same response to every prayer.

To some prayers He says "NO." We pray to Him as our Heavenly Father, and like wise human fathers, He often says, "NO," not from any fancy whim of His, but from wisdom and love, knowing what is best for us. We ask Him for lesser goods but He always gives us the best.

Sometimes He says, "WAIT." Did you ever see a father give his baby boy a razor when he asks for it, because he hoped the boy would grow into a man and then find the razor useful? Does a father never say to his child, *"Wait till you are older, or bigger, or wiser, or better, or stronger?"* In like manner when God sees that we are not ready for a certain gift, He waits until we are mentally and spiritually prepared before He gives it to us.

There are other times when *we do not recognize God's answers to prayer.* There is the story, for instance, of the woman who prayed for patience and the Lord sent her a stupid servant girl. To deal with such a girl she had to become patient. When our Lord prayed in the garden of Gethsemane and asked the Father that, if it be His will, He be spared the cross, He was not spared the agony of the crucifixion. But His prayer was answered in

---

the new Moffatt Bible, and the Goodspeed Apocrypha Bible.

Some books of general reference for every library are Emily Post's Etiquette, a dictionary like the American College, Webster's Collegiate, and Thorndike-Barnhart Senior Dictionaries, Robert's Rules of Order, Columbia Encyclopedia, Hammond's Universal Atlas.

Many books have been written on church administration and finance. Some of the more recent ones are Conover's Church School and Parish House Building, Crossland's How to Increase Church Income, Fortson's How to Make Friends for your Church, Brown's Practical Church Publicity.

Sunday School, Greek School and young adult classes need many aids, such as Cooper's How to Conduct Conferences, Elliott's Group discussion in Religious Education, Chaplin's Children and Religion, Rice's Creative Activities, and Lee's How to Talk with People.

F. Fitch and M. A. Jones have written many books for children about God, Christ, the Bible, etc. Bruce Grant has written a very good book, Boy Scout Encyclopedia, that can be of inestimable assistance to any church's youth work.

These titles for suggested purchase, chosen at random, are simply hints as to the type of books that can be included in a church library.

Your public librarian will prove very helpful in choosing equipment for your library. The author of this article will be only too glad to answer any questions regarding the setting up of your library, book selection, etc.

another way. Immediately following that prayer, St. Luke writes, *"There appeared to Him an angel from heaven strengthening Him."* God did not remove the cross from His life, but gave Him instead the inner strength to endure the extreme mental and physical pain which He was to suffer on the cross.

One of the world's greatest scientists, Dr. Alexis Carrel, states that *"prayer is the only power in the world which seems to overcome the so-called 'laws of nature': the occasions on which prayer has done this have been termed 'miracles.' But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their lives."* In sickness we pray for health; in death we pray for life. It may not be the will of God to give us either of these. But one thing He always gives is inner power and strength of the sort He gave the priest who lay dying of cancer recently in a Kansas hospital. *"I consider it a privilege to die,"* said the dying priest. *"I would be forty-seven in March but I don't think I'll make it. Our ultimate home is in heaven, and who would want to postpone homecoming merely because of his age?"* Such quiet answers to prayer God gives every day even though we, at times, fail to recognize them.

Finally, if we want God to answer our prayers we must back them up with the best of our thought, time, effort and money. We can't set a bad example before our children and then expect God to answer our prayers to make them good. We can't live selfish, shallow, mean lives and then pray God for peace of mind and soul. The answers to our prayers depend upon how much we want these prayers answered.

During a trip across the Atlantic, a fire was discovered in the hold of a ship. The crew and some volunteers stood in line to pass the buckets of water.

A friend said to a pastor, "Pastor, let's go to the other end of the ship and engage in prayer."

The common-sense pastor replied, "Not so, sir; we will stand right here and pass buckets and pray hard all the time we are doing so."

The pastor was right. Prayer and work are like the two hands we have. They should never be separated. They should work together. Instead of asking then: Does God answer prayer? Ask yourself: Am I willing to support my prayers with work?

True prayer never goes unanswered. Whether God's answer be NO; whether it be WAIT; whether it be a quiet blessing in disguise, which we do not readily recognize as an answer to prayer; of one thing we may be certain: Whatever God's answer to prayer may be, it is always what is best for us. What father would ever give his child less than the best?

Countless people have found through prayer the answers to the deepest problems of life. They have found power to sustain them in moments when everything else has failed. They have found that praying families stay together and are happier families. They have found peace in the midst of sorrow, strength in the midst of weakness. They have found that in marriage there is no problem that cannot be solved if both husband and wife get on their knees and pray over it. All these blessings can be ours if we will but learn the inestimable value of prayer, and make it part of our lives.

Report On The 4th G. O. Y. A. Conference

(Continued from page 18)

to reading of the Bible, prayer, and meditation.

5. I will attend classes for the study of the Old and New Testaments (assuming, of course, that one is offered by the church).

6. I will give generously of my income for the work of the Greek Orthodox Church, local, national, and international.

7. I will make a determined and concerted effort to apply the teachings of our Church in our everyday living.

It was decided that efforts would be made to publicize and bring into effect the "Orthodox Way" by: (a) Printed cards, wallet size; (b) each of the seven points to be used as the theme for District and National Conferences; (c) the seven points to be discussed at religious retreats and at religious weekends.

* * *

These are the fruits of our labors in Minneapolis, Minn., at our Fourth National Conference held last August. We sincerely hope that with these articles about our conferences and our activities, the readers of *The Orthodox Observer* will have a clearer insight on the Greek Orthodox Youth of America and for what it stands. If there is anyone who would like to find out more about this organization, please feel entirely free to write to: Greek Orthodox Youth of America, 10 East 79th Street, New York 21, N. Y.

Charles P. Skouras

A Great Greek-American

The death of Charles P. Skouras on October 22nd turned the final page on the book of life of a man who lived out, through all his years, the spirit and the letter of the great American success story.

As President of National Theatres Amusement Co., controlling some 750 movie houses, he enjoyed great wealth and tremendous influence, both of which he bore humbly, never losing sight of his obligation to serve both the nation and the industry which opened for him the gates of limitless opportunity.

In 1908, at the age of 19, Charles Skouras joined the great movement that brought brawn and talent and imagination to the growing new world. He arrived with a few dollars in his pockets and was soon working in a New York restaurant for half a dollar a day and his meals. Once his feet were firmly on the new ground he moved on to St. Louis. Here he worked first at the Jefferson Hotel, with long hours and small pay, but carefully hoarding away a portion of his wages for an important purpose. That purpose was to bring his two brothers to America. First came Spyros, then George, the youngest. Together they labored, pooling their income, until they were able to make their first business venture in 1914. They little dreamed then how high they would climb in the industry to which they devoted themselves.

Within fifteen years the Skouras brothers owned 36 theatres in Missouri. Their rise following the great crash was even more spectacular.

The achievements of Charles Skouras in philanthropic and civic service are even more exciting reading. He gave unstintingly of his time and effort as well as of his wealth; and countless times he was accorded high recognition by great organizations, by the State, by his Church, and by his nation. His most lasting monument will be Saint Sophia Cathedral, to the erection of which he devoted ten years of earnest effort and considerable money.

In his sermon at the funeral services of Charles P. Skouras, on Monday, October 25, 1954, Rev. Leonidas C. Contos, Dean of St. Sophia Greek Orthodox Cathedral, said among others: "Jesus of Nazareth loved the enthusiast who gave himself without reserve. He liked energetic action, as in the men who tore away a part of the roof in order to let down their paralyzed friend at His feet. He praised the man who banged on the door until he got an answer. Charles Skouras has banged on life's door more insistently than most men, and over and over again the door has been opened and life's choicest blessings have been bestowed on him — material wealth only incidentally; more important to him have been the devotion of a truly wonderful family, the esteem and the warm, unconstrained love of countless friends, a great sense of achievement and service; the deep and abiding sense of God's nearness. All last week as his tired heart pounded, and all of us prayed, it was as though he were pounding at the door of heaven itself, not audaciously as in life, but quietly, humbly. I believe this door has opened too, and if we will listen over the tumult of our own grieving, I think we may hear the voice of the Master of the household: 'Well done, good and faithful servant'."

STATEMENT REQUIRED BY THE ACT OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 (Title 39, United States Code, Section 233) SHOWING THE OWNERSHIP, MANAGEMENT, AND CIRCULATION OF

THE ORTHODOX OBSERVER, published monthly at Garrison, N. Y., for October 1, 1954.

1. The names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher Greek Archdiocese Publications Association, St. Basil's Academy, Garrison, N. Y.

Editor Emmanuel Hatziemmanuel, St. Basil's Academy, Garrison, N. Y.

Managing editor same.

Business manager same.

2. The owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partrnership or other unincorporated firm, its name and address, as well as that of each individual member, must be given.) Greek Archdiocese of North and South America, 10 East 79th Street, New York, N. Y.

3. The known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: (If there none, so state.) None.

4. Paragraphs 2 and 3 include, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting; also the statements in the two paragraphs show the affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner.

EMMANUEL HATZIEMMANUEL
Editor and Business Manager

Sworn to and subscribed before me this 29th day of September, 1954.

FREDERICK R. NELSON
Notary Public, State of New York
Residing in Putnam County, Clerk's No. 99
(My commission expires March 30, 1955)

ΕΙΣΠΡΑΞΕΙΣ ΑΚΑΔΗΜΙΑΣ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Ἰούλιος—Αὔγουστος, 1954

(Continued from page 14)

N. Y., $2,500.00; Greek Archdiocese of North and South America $10,000.00.

Total — $13,516.00.

B. VASILOPETTA

United Philoptochos Societies of Greater New York $4,000.00; Greek Ladies Philoptochos, Paterson, N. J., $80.00; Greek Ladies Philoptochos "St. Irene," Saginaw, Mich., $25.00; Greek Ladies Philoptochos, Keene, N. H., c/o Yonnie Ballas Houpis, $50.00; Greek Ladies Philoptochos, Pittsburgh, Calif., $25.00.

Total — $4,180.00.

C. IN MEMORY

Michael Cosmas, New York, N. Y., in memory of Constantine Cosmas, $35.00; George D. James, Bronx, N. Y., in memory of parents and brother, $25.00; Otto Canakaris, Brooklyn, N. Y., in memory of Suzan Paspalas, $5.00; John Venios and Family, Sault Ste. Marie, Mich., in memory of Helen P. Karagianis, $10.00; Elaine Pinkham, Manchester, N. H., in memory of Mariyoula Backus, $5.00; Irene Mavrogiannes, Lowell, Mass., in memory of beloved husband John, $5.00; L. Paspalas, New York, N. Y., in memory of Susanna Paspalas, $15.00; Constantine Caracosta, New York, N. Y., in memory of father Stavros, $35.00; Charles G. Pefinis, Decatur, Ga., in memory of Angeline Pefinis Vlass and Mrs. Andrew Solos, $15.00; Nick G. Athanas, Savannah, Ga., in memory of Theodore A. Kolgaklis, $25.00; P. D. Bekeros, City Theatre, Highland Falls, N. Y., in memory of Louis Costas, $10.00; S. Turol, Hot Springs, Ark., in memory of Susanna Paspalas, $10.00; Anestis Pemeniches, Brooklyn, N. Y., in memory of Susanna Paspalas, $10.00; John Stephanson, New York, N. Y., in memory of Susanna Paspalas, $15.00; Mrs. George Berris, Danielson, Conn., in memory of parents: Panageotis, Polyxene, George, Panagiota, $10.00; Mrs. G. D. Tsoulos, Chicago, Ill., in memory of Helen Perakis, $15.00; Acrive Phillips, Westfield, Mass., in memory of Demetrius Biakis, $10.00; Nana Chakery, Long Island City, N. Y., in memory of Mrs. Constant, $20.00; Personnel of Lido Restaurant, Elizabeth, N. J., (Sent through Rev. G. Tsoumas), in memory of Kyriakos Millios, $25.00; Nicholas Kyriazes, Haverhill, Mass., in memory of Kyriakos Millios, $5.00; S. Kress, White Court Hotel, New Brunswick, N. J., in memory of Susanna Paspalas, $10.00; St. Sophia's Choir, Syracuse, N. Y., in memory of Panayiota Mathias, $10.00.

Total — $325.00.

D. SPECIAL

Ethel Stamis, Chairman, Greek Women, Arlington Heights, Ill., for two water coolers, $469.25; Greek Ladies Phil. Society, St. Demetrius G. O. Church, Astoria, N. Y., for rotary lawn mower, $283.10; St. Basil's Academy Chapel, Garrison, N. Y., collections, $110.16; New York Telephone Co., New York, N. Y., commission, $5.33; Parents' Association "St. Constantine," Brooklyn, N. Y., toward improvement of swimming pool for children, $30.00; Sophia Peres, Atlantic City, N. J., for a paraclesis for her children, $10.00; Christine Anastasiou, New Haven, Conn., for the health of her husband, $10.00.

Total — 917.84.

F. FOR UNIFORMS

St. Nicholas G. O. Church, Detroit, Mich., for Davis sisters' uniforms, $100.00.; Greek Ladies Phil. Society, Panama, R. of P., for Stella Koutsoumbous' uniform, $50.00.

Total — $150.00.

GRAND TOTAL $19,088.84

✝

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Βιβλία, Περιοδικά, Καταστατικά, Διπλώματα, τὰ ὡραιότερα Journals Ἐσπερίδων, Προσκλητήρια Γάμων καὶ Βαπτίσεων, Διπλοτύπους Ἀποδείξεις, Tags δι' Ἀνθοπώλας καὶ οἱανδήποτε Τυπογραφικὴν Ἐργασίαν.

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Καταστηματάρχαι:

Ὅσοι δὲν παρηγγείλατε ἀκόμη τὸν Ἡμεροδείκτην μας, συνιστῶμεν νὰ στείλετε τὰς παραγγελίας σὰς συντόμως ἵνα ἐκτελεσθοῦν ἐν καιρῷ.

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Κομβία
κ.τ.λ., κ.τ.λ., κ.τ.λ.

Ἰδιαιτέρως συνιστῶμεν τὸ πλούσιον Βιβλιοπωλεῖόν μας ὅπου οἱ ἀξιότιμοι πελάταί μας θὰ εὕρουν ὅλα τὰ ἐκκλησιαστικά, διδακτικὰ καὶ φιλολογικὰ βιβλία παντὸς εἴδους, περιοδικά, ἐφημερίδας, κ.τ.λ.

Ποιότης ἀρίστη. — Τιμαὶ ἀσυναγώνιστοι. — Πρόθυμος καὶ εἰλικρινὴς ἐξυπηρέτησις πάντοτε.

Γράψατε καὶ ζητήσατε τὸν Τιμοκατάλογον καὶ τὰς τιμάς μας.

Διευθυντής: ΚΩΝΣΤΑΝΤΙΝΟΣ ΚΑΡΑΔΑΓΛΙΔΗΣ